

THE
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THE SOCIETY'S EIGHTH ANNIVERSARY.

The exercises of the Eighth Anniversary of the AMERICAN AND FOREIGN CHRISTIAN UNION have been held since the May number of the Magazine was issued: They commenced on Sabbath evening, the 10th of May, in the Presbyterian Church on the corner of Fourteenth-street and Second Avenue, in this city. They were well attended by highly intelligent audiences. They were instructive, impressive, and very appropriate throughout.

We devote the most of this number to an account of them, and respectfully

request our friends in every part of the country to give what circulation they can to the facts and truths which it contains. We feel assured that with us they will rejoice in the good which has been accomplished during the year that has just closed, and in the "doors of entrance" which God is opening to the Society in the Papal populations of the world, for working out a nobler and better service in time to come than it has yet performed. We begin the account with the

ANNUAL SERMON.

The annual sermon in behalf of the Society was preached at the time and place above stated, by Rev. JOHN FORSYTH, D. D., of Newburgh, New-York, of the Associate Reformed Presbyterian Church. It was an able, eloquent, and highly appropriate discourse, founded on Luke, 24 : 47, "Beginning at Jerusalem."

The Board have requested a copy for publication, which they trust the author will grant, and that previous to its publication he will repeat it in various places in our country. It should have a wide circulation. We have room but for the following outline of it. Dr. Forsyth said:—

"One would have supposed that Jerusa-

lem was the very last place to commence the mission on which the apostles were sent; and if this express charge had not been given to them by their Master, probably they would have so judged themselves. But no: here, in the very city where the Savior drank the very dregs in his cup of shame, where he had been condemned to death, buffeted, spit upon, scourged—in this city they must begin the work of a world's regeneration. Various reasons may be suggested as inducing the Savior to give this command.

"1. The apostles, as *witnesses*, were called to testify to certain *facts* which were the basis of the *faith* they preached. These were, the events of Christ's public life, his sermons, his miracles, his death, his resurrection. This command was a virtual challenge to skepticism to disprove these facts,

if she could; if they could be disproved anywhere, it was in Jerusalem, where they were said to have occurred.

"2. That the Gospel might vindicate its claim to be the power of God unto salvation. If the apostles had been directed to pass by the city where with wicked hands the Prince of Life had been crucified and slain, it might have been supposed that there were some sinners beyond the reach of mercy; and therefore, as if to show that the blood of Jesus cleanses from all sin, the heralds of his grace are charged to begin at Jerusalem.

"The Gospel, moreover, claims to be the means of quickening dead souls, as well as a revelation of pardon to guilty ones. And surely, if it would raise up from the pit such sinners as those of Jerusalem, it was adequate to encounter and overcome every form of human depravity.

"3. That a host of efficient missionaries of the cross might be at once raised up—men and women, who could tell what they had themselves seen and felt of the grace of the Lord Jesus.

"Results quickly proved that a divine wisdom had selected the first central spot of Christian effort. Long before the last of the apostles had gone to his rest, the Gospel was so widely diffused, that Paul speaks of it as having been preached in the whole world.

"Now the principles underlying this command have an important bearing on the missionary efforts of the church in the present day. The relation in which Jerusalem stood to the apostles and their mission, is in several respects not unlike the relation in which the largest part of nominal Christendom stands to the evangelical church and her mission, which is to subjugate the nations to the cross. Whether Romanism be the predicted Antichrist or not, one thing is certain: if *ours* be the true Gospel, Rome preaches a false Gospel.

"If the inhabitants of Tahiti or of China had known the religious condition of the nations of Europe, and had asked the first missionaries sent to them, 'Why have you passed by Spain, Italy, France? is the spiritual state of the people in these countries

essentially better than ours?' what reply could they have made? Might they not have said to these venerable men, 'We thank you for bringing the good news of salvation to our dark and distant land, but we think that the church which sent you forth should also have made a beginning with nominal Christendom?'

"This is the field the AMERICAN AND FOREIGN CHRISTIAN UNION proposes to cultivate; nor are reasons wanting to vindicate the enterprise.

"1. There is the consideration that millions upon millions within these limits, though nominally Christian, are really strangers to the Gospel. Such is the view which we must take of their condition, if our idea of religion and the Gospel be correct.

"2. The difficulties that impede the spread of the Gospel in these countries should only serve to give fresh stimulus to our efforts. They are confessedly very great, perhaps greater than any we may encounter in the wide field of heathenism; but to succumb to them, is to do dishonor to Christ our Master, and to the glorious Gospel of the blessed God.

"3. There is the claim which these lands have upon our sympathies, derived from the blood of martyrs, so largely shed for the testimony of Jesus.

"4. We should be encouraged by the results of successful effort. Just so far and so fast as the good work proceeds, we not only gain new ground, but one of the mightiest antagonists to Christ and his cause is converted into a cordial and co-operating friend. In this result, the missionary cause everywhere, and our own land in particular, have a very deep interest.

"It only remains to observe that our Society is a Union—a Christian Union. Our purpose is not to propagate this or the other *mode* of worship, but to make known to these blinded nations the only true *object* and the only true *medium* of worship. Our purpose is not to spread this or the other polity, but to proclaim that word of Christ which alone can give what these nations need—'spirit and life.'"

We may now speak of—

THE ANNUAL MEETING.

The Annual Meeting was held in the Central Presbyterian Church on Broome-street, Tuesday morning, May 12th, at half past ten o'clock. The house was well filled, and on the part of the audience the attention was fixed, and the interest was kept up to the close.

The Rev. Dr. DE WITT, the President of the Society, took the chair at the time appointed, and the exercises were commenced by singing an original hymn, written for the occasion, suggested by the passage of Scripture, (Matt. 21 : 28,) "Go work to-day in my vineyard."

The whole congregation joined in the hymn, which was sung in the tune "Duke Street" with happy effect.

The Rev. Dr. DOWLING, of the Baptist Church in this city, read the first ten verses of the second chapter of the Second Epistle to the Thessalonians, and the first seventeen verses of the tenth chapter of the Epistle to the Romans; after which the Rev. Dr. MITCHEL, of the Methodist Episcopal Church in this city, led the audience in prayer.

EDWARD VERNON, Esq., the General Agent, read the Treasurer's report, from which it appeared that the receipts for the year, including the balance on hand at the beginning, were \$76,296 93, a sum larger than was received the previous year, by \$6,724 49.

An abstract of the Annual Report of the Board of Directors was read by the Rev. Dr. FAIRCHILD, one of the Corresponding Secretaries of the Society.

The Rev. JAMES PRESSLEY, of the Associate Reformed Presbyterian Church of this city, (seconded by the Rev. Dr. MITCHEL,) moved the following resolutions; viz:—

Resolved, That the Reports, extracts from which have just been read, be accept-

ed, adopted, and committed to the Board for publication.

Mr. Pressley urged his motion by a brief and forcible speech, the leading thoughts of which were the *pressing need* that exists for *such labors* as this Society is putting forth—that the American community should be made acquainted with these labors, and aroused to a sense of the magnitude and importance of the work to be done in this direction—that no missionary work could be superior to it in point of importance or obligation—that the Papacy was the great obstacle to the conversion of the heathen world—that it was at this time stimulated to special activity—and that evangelical Christians, in regard to it, had devolved upon them a special responsibility.

The Rev. RUFUS W. CLARKE, of the Congregational Church, Brooklyn, New-York, seconded by the Rev. JOEL MANN, of Kingston, Rhode Island, moved the following resolution; viz:

Resolved, That the friends of Protestant Institutions are under the most solemn obligations to make direct and vigorous efforts to preserve and extend their interests upon American soil.

In support of this resolution, among other things, Mr. Clark said—

"That he did not wish to seem to sound a note of alarm, but held that we are bound to recognize the existence of evils, and to take proper measures for their extinction. He believed that this country would continue to be Protestant. He did not believe that it would be overcome or be crushed by the Papacy. But if it is preserved in its Protestant purity, it must be by the use of appropriate means.

"He believed in the perseverance of the saints, but the saints must persevere to make the doctrine true. We must therefore look to the Papacy and its bearing upon the destiny of the Republic. American Christians

are especially under obligations to recognize the presence of Romanism, to measure its forces, and resist its progress among them.

"We boast of our free government, of our public virtue, of our Protestant religion. But it seems the will of Providence that against every great good there should be planted a great evil. If we have freedom, we also have slavery—if we have virtue, we have intemperance to corrupt it—if we have Protestantism, we have its antagonist, Romanism. Blessings and curses in this world are set over against each other, and God undoubtedly intended to try us, as he has tried every other nation. We need this discipline. If we cannot cope with Romanism here, with all our advantages, what claim have we to be the great missionary nation of the earth? A cannon or a bridge are tested before being used, and thus is God testing our nation. Some would leave Romanism to be met by indirect and invisible agencies. But he did not believe in allowing things to take their own way, waiting for the natural course of events. He would meet evil with a bold and determined front. Rome is fixing her eyes and her hopes upon this country, and in politics her adherents already hold the balance of power among us. Shall we refuse to open our eyes to her machinations because they are conducted secretly? He thought there was in this *secrecy* a strong motive to vigorous resistance of the power that practised it.

"He said, Romanists held no anniversary meetings such as Protestants hold. It would be instructive if they would. He urged the adoption of the resolution, because the Romish system is antagonistic to our institutions: Romanists are the enemies of education; they would take the Bible from our public schools; Rome is the enemy of virtue; Rome is opposed to internal improvements and the development of national resources.

"The speaker saw much encouragement in what had already been accomplished by the Society. In eight years a thousand converts have been made, ten thousand children gathered into Sabbath and other schools, and millions of pages of valuable matter on

the subject of Romanism had been distributed.

"He said we owe a duty to our posterity. Our fathers transmitted unimpaired to us their free and religious institutions; we are bound to do the same to our descendants."

The Rev. Dr. KENNADAY, of the Methodist Episcopal Church, seconded by the Rev. Dr. HOWES, of Hartford, Connecticut, moved the following resolution; viz:—

Resolved, That the happy experience of our country, whose resources have been so remarkably developed under the fostering influences of a pure and scriptural faith, gives to the American churches a special mission to spread abroad the blessings and benefits of a pure Christianity in all parts of the Papal world.

In urging the adoption of this resolution, Dr. KENNADAY said:—

"It would seem strange that any argument should be needed to compel Christian hearts to a belief in such sentiments. Yet there is a reluctance on the part of the American churches to put forth their best and proper efforts in behalf of their brethren. Hence he liked the resolution. It contains, said he, two propositions which assume to be true, and from these draws a deduction in reference to the churches of our country. The first is, that 'the happy experience of our country has developed remarkable resources.' The other proposition is, that this development is attributable largely to the fostering influence of a pure scriptural faith.

"The prosperity of our Government is due to the fact that it was established under the clear light of Christianity. Mr. Webster, he said, held this view; and he made a quotation from what he at first called Mr. Webster's second centennial discourse, but afterwards explained by saying, that it was the speech at the second centennial anniversary of the landing of the Pilgrims.

"The existence of this Government began in intelligence; its corner-stone was laid upon the Word of God. After the Revolu-

tion had just been passed through, the American Congress, declaring that the success of the cause had been owing to the intelligence and virtue of the people and to the blessing of God, and that prosperity could not be hoped for without virtue or religion among the people, passed a resolution instructing a committee to purchase and import thirty thousand copies of the Bible from Scotland or from Holland. And when Washington became President, after his inauguration in New-York, his first act was to go from the Old Federal Hall, where he had been made the chief of the nation, to St. Paul's Church, and there consecrate heart, and country, and liberty to God, in partaking of the holy sacrament. It is Christianity alone that has developed the resources of the country. The duty which the resolution deduces from these points is this, *that the American churches are bound to give a pure Scriptural faith to the dominions now under the influence of the Papacy.* This the speaker argued at considerable length and very forcibly.

"There are many," he said, "who say, Let alone the Romanists. This spirit is like that of Cain, when he said, 'Am I my brother's keeper?' It is like that of the elder brother in the parable, who wanted to hush the gladness of the rejoicings when he that was lost had been found and the kid was killed. All men on the face of the earth are our brethren. He drank with every other man from a common fountain of light. He looked upon every Jew as his half-brother. He looked upon every child of the Romish church, born and brought up in it, as part of his own blood and kindred, as being the offspring of the same common Father. And we are bound, said he, as we have freely received, freely to give. We are bound to use every effort, in the spirit of meekness, to bring these deluded men out of their snare.

"He did not wish to make all men think alike. It is impossible to do it. Charles V. of Spain became so disgusted that he could not make his people think as he did, that he left his throne and retired to a monastery. He there set to work making clocks. After he had made a great number of clocks,

he was annoyed by their discordant ticking, and he tried to make them all tick alike—but he tried in vain. Then, on a sudden, it flashed upon his mind how foolish he had been in attempting to make *men* think alike, when even *clocks* would preserve their individual independence, and tick as they chose. He wanted all men to think, and to think independently; and in order that they might think independently, he wanted them to have the light and liberty of the Gospel of God. He referred to the intolerance of the Popish church; to its severe censorship over its believers; to its jealousy of losing them from its fold, and to its artfulness in winning proselytes to its errors; and after relating some instances showing the restricted liberty of American citizens in Popish countries, he concluded his address."

This able address, of which the above is but an outline, was listened to with deep interest and produced a very happy impression.

The congregation then rose and sung the hymn beginning with the words—

"Who but thou, Almighty Spirit,"

When the Rev. Dr. WILKES, of Montreal, Canada, who was present, (having that morning arrived in the city, but not expecting to speak,) was introduced to the meeting by the President, and made a brief and happy address.

He said, among other things, that—

"He had the advantage of being a liege subject of a lady, Her Royal Majesty Victoria. He supposed he must pass for a foreigner, though his tongue does not differ from ours.

"He liked the Report, because it has the right ring. It does not tell of Mary, but of Christ, the Savior, of whom the Apostle said, "Who loved *me* and gave himself for *me*."

"England is still a Protestant nation; it is 'the other Protestant nation,' and each Sabbath in his pulpit, when praying for his own country, he prays also for our nation.

"He came from Canada, and there the system now under consideration is to be

seen in full vigor. But as he left his home yesterday, he read of admissions to a convent, and among them one lady from Boston; and still the convent ladies say they never interfere with the religion of pupils. But the girls say they cannot believe the nuns, *they lie so!* and they say the nuns tease them so! They ask them if they will not be Catholics, they will be so happy!

"He would urge parents to be careful where they put their children. They may not only learn French, but something else. He observed that two young ladies from the States were about to join the Catholic church. He urged the Society to keep Canada prominently in view in their operations."

At the close of the address by Dr. Wilkes, the President of the Society announced to the audience that the Rev. R. D. HARPER, of the Associate Reformed Presbyterian Church in Xenia, Ohio, who, it is understood, had set out from his home to attend this meeting, had not arrived. He therefore introduced to the meeting the Rev. W. D. ROSSETER, one of the District Secretaries of the Society, residing in the West, who, seconded by the Rev. P. J. LEO, moved the following resolution; viz:—

Resolved, That in view of the remarkable and unprecedented emigration of the present age to this land—an emigration from all climes, but especially from those of nominal Christendom; and in view of the providences of God in regard to this nation in preparing it for the same, the *American Church* has devolved upon it a special, peculiar, and important mission—no less than the emancipation and evangelization of the apostate portions of the nominally Christian world.

Mr. Rosseter commenced by saying,—

"Pride is an American sin, and he did not wonder at it, considering our origin, prosperity, and prospective destiny. But this morning he would speak in no such spirit; but as an American citizen, Christ-

ian, and minister, he desired to impress on the audience the glory and privilege of the responsibility devolved on this country.

"The emigration to this country is increasing in a rapid ratio, and becomes continually more multifarious, and it is mostly from nations nominally Christian.

"The providence of God has prepared for this emigration, by so long delaying the discovery of this continent, by permitting the persecutions of Queen Mary's day and subsequent periods in English history, by furnishing us so vast an expanse of fertile soil, by rendering necessary an exodus from the overstocked countries of Europe, and by peopling this land with a population of so thorough a religious Protestant character before this emigration commenced.

"He spoke of the interest of Catholic children at the West, in the schools established for them, one coming with his father's coat trailing to the ground, because he could get no other to come in; and of a Fourth of July celebration, when sixty Catholic boys were gathered in procession, each with a badge having an open Bible on it. Such interest as this, he represented to be general throughout his field. He asked the prayers and liberality of the church in behalf of the cause."

After a few remarks by the Rev. Mr. LEO, the resolution was adopted.

The audience then united in singing the hymn beginning—

"From all that dwell below the skies,
Let the Creator's praise arise;"

after which the benediction was pronounced by the Rev. Dr. HUMPHREY, of Pittsfield, Massachusetts.

The Society then proceeded to the transaction of the usual annual business, when the minutes of the last annual meeting were read and approved. The vacancy occurring in the Board of Directors was filled by the election of the class which will hold office for the next succeeding four years, and whose names appear, in the proper place, in the list of Directors.

Vice-Presidents were also duly elect-

ed, whose names are inserted in the list of Vice-Presidents.

A vote of thanks was passed by the Society to the Rev. Dr. Forsyth for his able, excellent, and highly appropriate sermon, delivered before the Society on the 10th inst., and a copy was requested for publication.

Votes of thanks were also passed to the various speakers on the occasion.

Having directed the first meeting of

the Board to be held on Thursday, the 14th instant, at their office in Chambers-street, at 4 o'clock, P. M., and afterwards on their own adjournments, the Society adjourned to meet on the Tuesday preceding the second Thursday in May, 1858, in the place to be determined hereafter by the Board of Directors.

We subjoin here, though somewhat abridged, the

EIGHTH ANNUAL REPORT.

Our Lord Jesus Christ is, with a special and exclusive emphasis, *THE* Savior;—*the* Savior to the exclusion of all others, and of any admixture of human merit with his work—*the* Savior, whose blood alone, at once, perfectly, and for ever, cleanseth from every sin—*the* Savior, in virtue of a direct, personal union with whom the believer is already partially sanctified, and shall at last be made eternally perfect in holiness and happiness—This is the Gospel. It is "worthy of all acceptance."

But Popery, both in teaching and practice, robs our Lord of his exclusive claims as *the* Savior of the lost sinner; and it impiously makes him to share this honor with many partners. It is, in effect, a complete *series of substitutes* for the Gospel in all its parts; and it has invented for their defense a complete system of dogmas, and their cognate tenets. *The* Savior is thus thrown into the back-ground, hidden from view, and altogether supplanted by this crowd of inventions and corruptions.

It follows, from this view, that it is the highest duty of all who love the Gospel to do their utmost to destroy Popery, and to restore the Gospel to its own place in the faith and affection of all who are called Christians. There is the same reason for missions to the

Papists, and the same necessity for them, as for missions to the heathens.

But suppose the state of the Roman church not to be one of open apostasy and anti-Christianism, but only a state of backsliding—not so far gone as to amount to utter defection from Christ and his religion. Even in this mildest and most favorable view of the case, it is no less our duty to labor to reclaim them. Nay, in this view, this duty is even more imperative. For, till this shall be done, and the true church shall purify herself by cutting off the diseased members, or by bringing them back to a sound and healthy condition, she has no right to expect the favor of God, or to plead for the fulfillment of his promises.

If the many millions of Romanists, though all of them backsliders, are still members of the true church and in its communion, we are far more bound to labor for their spiritual restoration, viewing them as fallen brethren, than we are to exert ourselves for the heathen, or any other sinners who are *extra Ecclesiam* and beyond the pale of the covenant. This obligation is the more pressing, because the Papists, on this supposition, are an overwhelming majority in the visible church; and who ever heard of God as reviving his work

in a church where such an overwhelming majority is in such a shamefully backslidden state, and where, at the same time, the sound members were doing little or nothing to heal the backslidings of their brethren!

But it is not only on their own account, and for their own salvation, that the Papal nations ought to be evangelized. The re-conversion of these apostate nations to Christ and his cross, to his grace and his truth, is especially important in view of its bearings upon the Pagan world. At present the church of Rome, strong in its traditions, its antiquity, its temples, its endowments, its revenues, its compactness, its unity of will and purpose—strong in its cunningly devised system of fables and falsehoods adapted to captivate and keep in subjection to itself the corrupt propensities of the carnal mind—strong, too, in the blind and bigoted attachment of aggregated millions who mutually confirm and excite their passionate zeal in its behalf—is the grand obstruction to the progress of the Gospel.

It interferes directly with Protestant missions to the unbelieving nations, by carrying on a rivaling propagandism among them, and thereby confounding and distracting the narrow and prejudiced minds of the heathens.

Nor is this the worst of it. The corruptions held and practiced by the Romanists put many an argument into the mouth of the unbeliever. The religious veneration for saints, images, pictures, and relics, and especially the worship of the "Mother of God conceived immaculate," which swallows up everything else in the Romanish devotion, excites the most profound contempt and disgust among the "children of the captivity." It is almost impossible that an Austrian or a Polish Jew, taking his idea of Christianity from the stupid

and abominable image-worship he sees around him, should not be bitterly prejudiced against the approaches of our religion in any and every form.

In the same way the haughty disciple of the Koran, who boasts himself of a purely spiritual worship, obtains his conception of Christianity. Humanly speaking, what hope is there of his conversion to Christ, till the tremendous stumbling-stone of Popery be rolled out of his path toward the pure and saving faith of the Gospel.

Nay, the veriest heathen see nothing in the worship of ancestors and of images more irrational, or more opposed to the light of natural reason and conscience, than they see exemplified in the temples of Romanism. They even fancy, and not without good grounds, that many of the priestly vestments and ceremonies of Rome are borrowed from their more ancient and consistent forms of worship. And so the heathen will continue to harden themselves against the Gospel, till Popery ceases to deceive them as to the true character of the religion of Jesus Christ.

On the other hand, if ever the day shall come when the Papal nations will cast off the antiquated innovations by which, during successive ages, Rome has perverted, covered up, and neutralized the Gospel, it must be the grand preliminary to the conversion of the world. Then Christendom will rise up in mass to precipitate itself irresistibly upon the strongholds of Mohammedism and heathenism, and sweep them from off the face of the earth.

Having thus shown the Popedom to be the most important, and the most pressing in its needs, among all the fields which call for the missionary activity of Protestant Christendom, we go on to speak of it as being also the

most accessible. Not that all parts of it are fully or equally open to our endeavors. Yet in many nations, peopled by far more millions than we can reach by any amount of means as yet at our disposal, we have the law on our side in attempting to diffuse the word of God and its holy teachings. In Ireland, in Belgium, in France, and elsewhere, full legal protection is accorded to missionaries and their converts. Here we find some fifty millions of nominal Christians, scarcely any of whom have any better knowledge of the way of salvation than the veriest heathens possess, who are perfectly open to the approach of affectionate and judicious labors for their good, so far as their laws and governments are concerned.

This field of missionary enterprise is not only remarkably accessible, but it is full of *promise*, and continually becoming more and more promising. Not only are the laws in our favor, but the degree of intelligence and civilization prevailing among the people, makes them more hopeful objects of Christian instruction. The Bible is in their language, with many auxiliary books of evangelical instruction; and they are somewhat accustomed to exercise their mental powers. In the midst of them the way is prepared for the labors of all our evangelists and colporteurs, as fast as it is understood that these are liberators of the mind, and deliverers of the people from the bondage of priestly domination and delusion.

Moreover, this vast field is not only highly accessible and inviting, but it is already yielding rich and ample *fruits* for the brief season and extent to which it has been under cultivation. Brief as the period of culture has been, and scanty as have been the means applied, already we can count up churches by the score, and are even beginning to

count them by the hundred, in Europe and America, composed of converted Romanists and their children. Most of these are churches yet in their infancy, and struggling for existence against the most adverse influences. But these struggles are hopeful signs of vigorous life. Many of them, however, are strong in numbers and in zeal, and are pushing out in all directions, extending their activity into new stations all around them. It may be truly said, that no missionary ground, in modern times, can show more or better fruit, in proportion to the time and strength devoted to it by the AMERICAN AND FOREIGN CHRISTIAN UNION, and kindred associations.

It needs only the opening of the windows of heaven, such as prophets and apostles have foretold, to cause this immense desert to bud and blossom as the garden of the Lord.

LEGISLATION.

Far be from us to ask for any special legislation in disfavor of Romanism. The law, and the administration of it, should deal as impartially with this system of religion as with any other.

There are, however, some peculiarities in Popery, which make it necessary that other forms of belief should enjoy legal protection against the inequitable and wrongful working of those peculiarities.

We specify three points, on which it is of the highest importance that the statute law of the land should guard the rights of the citizen, no matter what his religious belief may be. These points are, THE PUBLIC-SCHOOL SYSTEM, THE TENURE OF ECCLESIASTICAL PROPERTY, AND THE DUE INSPECTION OF CONVENTS.

THE PUBLIC-SCHOOL SYSTEM.

The Romish clergy in this country, as everywhere else, is utterly opposed

to popular education. This opposition relaxes, and that very unwillingly, only when the process of popular education shall be under their control as to its extent and direction. As they cannot acquire this control, they have made desperate efforts to break up the whole system. First, by their clamors, they try to get the Bible excluded from the schools. If they succeed in coaxing or frightening the school-administrators into shutting the Bible out of a school, the latter soon find that they have gained nothing by this unholy compliance; for the priests immediately set up a second cry,—“Behold, a godless school! an infidel school! There is no religion there!” The priests having withdrawn the children under their influence into seminaries of their own, next make demands that a portion of the public-school money raised by general taxation shall be paid over to them. They do not ask that they may receive the proportion of money paid by their people toward the tax, (which would be pitifully small,) but that they may receive in proportion to the number of children which they can muster. If they can succeed in this demand, they secure two important objects. First, they draw a large tax out of Protestant purses for the support of Popish seminaries; and secondly, they effect a union of Church and State, on which their hearts are fully set, by getting the money of the State to pay their sectarian teachers, who are mostly all ecclesiastics, for imparting religious instruction. Furthermore, it is expected that if the Papists succeed in this demand, then all the other religious bodies and denominations will demand the same thing for themselves. Thus the funds provided for schools common to all, being dissipated among the different

sects, the common-school system itself must perish.

Consequently, it is of the utmost importance that the several States should so legislate upon this subject as to keep the common-school system intact and impartial towards all sects, and the funds provided for it expended for the benefit of all who will avail themselves thereof, without preference of any sect, whether Protestant or Romanist, over others.

THE TENURE OF CHURCH PROPERTY.

It is a singular fact, that in the United States the Romish church enjoys privileges on this point which are denied to it in most countries where hers is the religion established by law and alone recognized and tolerated. In this country there is no limit to her accumulation of real estate. In the Papal countries of Europe she cannot augment her possessions, except under very rigid limitations.

As the laws of this country now stand, it may not be more than a hundred years before the people of the United States will find themselves in a frightful predicament. The Church of Rome is buying up all the land she can in city and country. She sees her chance—a chance denied her in Europe and elsewhere among her own followers; and she is eagerly availing herself of it to become the great landlord over our posterity, to the peril not only of their spiritual interests, but of their civil rights and liberties, and all their sources of prosperity and happiness. It is absolutely required by the supreme law of self-preservation, and by our impassioned love of freedom, that such a calamity be made impossible by wise and timely legislation. Recent statutes have been enacted in New-York, Con-

necticut, and Ohio, with this end in view. We want laws, in all our States, so framed that they may and must be enforced; *laws which shall not bear upon the Romish Church alone*, but which shall judiciously and impartially limit the tenure of church property, and the amount to be so held by churches of all denominations, be they Popish or Protestant.

THE INSPECTION OF CONVENTS.

These institutions are getting to be somewhat numerous among us. There are above an hundred of them. In their very nature they are anti-social, and anti-human, and anti-Christian. They especially militate against the spirit of our laws and the genius of our institutions, which guard with vigilant jealousy the liberty of all who enjoy the recognized rights of citizenship.

No other prisons are allowed among us but those for the punishment of crime and the custody and remedial treatment of the insane, and also these dungeons of which the priests hold the keys. Now the State will not surrender her own penitentiaries and asylums even to officers of her own appointment, and leave the latter to act irresponsibly in the premises. And shall the State watch thus jealously over the welfare of her criminals and madmen, and abandon her innocent and too conscientious sons and daughters to the tender mercies of proud priests and stern ascetics? If convents must be, then the least the State can do, is to see that the republic receive no detriment thereby, and that due protection be secured to the inmates, even against the consequences of their ignorance or want of consideration. Let it be enacted, that every convent shall be so built that every inmate may be able to leave it at will. Let it also be provided, that they

shall be thoroughly inspected from time to time by competent and reliable magistrates or other public officers.

From these thoughts on the subject comprised in the Society's object, we proceed to details of the year. We begin with the

HOME FIELD.

On the Home Field, and the state of things within it, the ability, and very much of the usefulness of the Society, must necessarily depend.

In assuming, therefore, their office and its duties, the Board could not avoid the feeling of deep concern in regard to the results of their labors. But the results are better than their fears had allowed them, in the beginning, to expect. They will compare advantageously with any period of equal length in past time, and in several respects they are considerably in advance of them. More funds have been received than ever before, and more laborers have consequently been employed.

Among the causes of their concern the following were prominent:—

1. The political excitement which obtained in the country.

For obvious reasons, such agitation as the nation has suffered in the past twelve months must be eminently detrimental to the interests of the AMERICAN AND FOREIGN CHRISTIAN UNION. Romanists constitute a small part of the nation, and political aspirants and demagogues, through ignorance, or something less amiable, seldom fail to give them in such a time a prominence and position in the minds of multitudes not at all favorable to missionary labors for their spiritual good, or for the welfare of their fellows in foreign lands.

2. The continued tendency manifested in some portions of the evangelical

branches of the church, to what may be called denominationalism, and consequently to separate action in the work of missions.

Few things have been used since the Reformation, in Papal communities with more effect, to keep the people from intercourse with Protestants, and from inquiring for and obtaining the true Gospel, than the exhibitions that have been made as to their differences, their separate organizations, and want of fellowship and co-operation in religious matters.

3. The continued prevalence, in many quarters, of the delusive sentiments—1st, That Romanism has undergone radical changes of favorable character within the last three centuries, so that it is not now what it previously was; and 2d, That sufficient provision for the protection of our citizens against its evil tendencies, if it still have any, is found in the genius of our civil government and its free institutions, and especially in the Bible, Tract, Domestic and Foreign Missionary Societies, which were formed long ago and without any special reference to Romanists.

Few things are more delusive, or have led the masses of the American people further astray. Romanism is not changed. In all its essential elements and aims, it is what it was at the beginning, or in the palmy days of Hildebrand, the darkest hour of the dark ages. And if, for the sake of more easily obtaining an introduction into a country and a foothold upon its soil, its priesthood or others may encourage the popular error in this regard, it nevertheless remains in policy, dogma, and purposes the same.

The genius of our civil government and its free institutions, it is true, have a liberalizing effect; and they doubtless do much to check the progress and

smooth flow of the Papal streams that have been let into our land. But their tendency to destroy Romanism has been greatly overrated, as the present state of Romish interests and influences in the country most conclusively shows.

The Board would acknowledge with gratitude to God, all the influences which Bible and Tract, Domestic and Foreign Missionary Societies exert in extending the area of the Gospel's domain. They are not at liberty, however, to rely upon their workings for the removal of evils which they have hitherto failed to remove, and which, on the contrary, have steadily gained consistency and strength even in the places where these agencies have been most faithfully and constantly employed.

In her ecclesiastical and corporate capacity, Rome has already accumulated an amount of property that far exceeds the value of that which is held by any other class of ecclesiastics in the nation.

In view of these reliable and startling facts, the Board cannot accord to the civil government and its free institutions, nor to the excellent Societies named, the power and bearing which in this regard many have relied on them to exert. They have not met this wily enemy of humanity and godliness face to face, and grappled with his strength; unmasked and exposed his hideous deformity, his malign and destructive purposes; nor by *any direct assault*, with well-selected weapons from the heavenly armory, sought to drive him from the deadly work on which his heart is bent among our population. Their resistance has been but incidental, and hence the progress he has made, the triumphs he has gained. And until these delusive sentiments, whose stupifying influence on Protestants have allowed him to take his pre-

sent position, are given up, and pastors and people shall come to preach and speak of Romanism in its anti-Christian character, and earnestly seek to deliver mankind from its destroying power, its still further triumph must be anticipated.

But notwithstanding these causes of anxiety, the Board have enjoyed the support of various countervailing considerations, while engaged in the discharge of the duties connected with their office. And prominent in the list are—

1. A strong conviction that the cause which the Society aims to promote is of God, and that it must ultimately prevail.

The prophecies and promises of the Scriptures in regard to the ultimate state of the church, and to the destiny of her oppressors, and particularly those *which may have arisen within her enclosures*, have an interesting and encouraging bearing upon this cause, and the Board cannot doubt that it is of God; nor that it will finally prevail, whatever may be the estimate now made of it by any class of men, or the treatment it may receive from the hands of its foes.

2. The extension of the sentiment that Romanism is *not Christianity*—and that Romanists ought to enjoy more largely the sympathies, and prayers, and missionary efforts of the church of Christ, than they have enjoyed heretofore.

There is more thought bestowed now upon the subject of Popery by the people of the nation than at any former time, and the discussion of its nature and claims have greatly cleared the mists that overhung it in many minds. Many who had but imperfect views of it, and had given it but little attention, and consequently regarded it favorably, have come to regard it as involving fa-

tal error, and its adherents as being most appropriate subjects for missionary sympathy and efforts.

And besides those who co-operate with the AMERICAN AND FOREIGN CHRISTIAN UNION, several denominations who have Missionary Boards, and perform a great deal of service among Protestants and Pagans, have recently added Romanists to the number who should share in their efforts at evangelization.

3. The Divine favor which has signally attended the cause and prospered most of the efforts that have been put forth.

Many of these evidences of favor will appear in the details of the operations about to be submitted.

We may now speak of

THE TREASURY.

The receipts of the treasury during the year (\$76,296 93) are considerably (\$6,724 49) in *advance* of the amount received the year immediately preceding—a full account of which, and also of the disbursements, may be seen in the usual place at the end of the Annual Report.

A larger share of the receipts than is usual, was derived last year from legacies left by friends of the cause, to be used for its advancement after their decease.

And thus, “though dead,” they “yet speak,” and share in the work of propagating among the living a pure Christianity. The Board respectfully commend their example for imitation to such as of God are entrusted with the ownership and disposal of large amounts of worldly property.

PUBLICATIONS.

In the Publication Department the Board have made no material changes since the last Annual Report was published. The state of the country, the tastes of the age, and the tendencies of the times, render it imperative that

there be furnished in an acceptable form, either of books, tracts, or periodicals, such reading matter as may expose the real nature and tendency of Romanism, and instruct the people in regard to both their duty and privilege touching it.*

As heretofore, they have continued to publish monthly,

THE MAGAZINE,

an octavo pamphlet of 32 pages, devoted to the discussion of subjects connected with the objects of the Society. It has found its way into many colleges and theological seminaries, and into the reading-rooms of many Young Men's Christian Associations. It is read by more than 4,000 ministers of the Gospel of different religious denominations, and is circulated, in addition, among nearly three times that number of families in the United States. It is also sent, to a limited extent, to friends of the cause in foreign parts.

In the course of the year they have also reprinted editions of the following

BOOKS:

Secret Instructions of the Jesuits; Trial of the Pope; Middleton's Letter, with the Author's Defense Against a Roman Catholic Opponent; Our Country, its Dangers and Duties; The Conversion and Sufferings of Sarah Doherty; The Decrees and Canons of the Council of Trent; Ciocci, a Narrative of Rome in the Nineteenth Century; Romanism Compared with the Bible; Romanism Incompatible with Republican Principles; Book of Tracts on Romanism, and a Catechism, in the Spanish language, designed for the benefit of Spanish Papal children.

* The number of pages of books, tracts, and pamphlets, published in German, Spanish, and English during the year, is about two millions.—EDITORS.

TRACTS.

The Board have reprinted, in English and German, editions of the Nos. 1, 2, 5, of the recently commenced "series" of Tracts; and in German and English No. 13 of the former "series," and also Nos. 11 and 12 of the same "series" in English; which have been distributed, as circumstances seemed to demand, in various parts of the country, among Romanists and Protestants, according to their nature and design.

They have also published an "occasional" tract of 12 pages designed for circulation among the American churches, entitled, "Summons to American Protestants;" copies of which were addressed by mail to several thousand clergymen, pastors of different evangelical denominations in the United States, and many thousand copies additional were otherwise distributed among our citizens in various walks of life.

Of the Seventh Annual Report, a pamphlet of 115 octavo pages, upwards of *six thousand copies* were printed, and distributed to the pastors of churches, instructors in colleges and seminaries, to librarians, managers of lyceums or reading-rooms, officers of Young Men's Christian Associations, and other persons of standing and influence in the country. Some copies were also sent to friends of the cause in foreign lands.

The events of the year have tended to increase in their apprehension, the importance of the proper instruction of the youth of the nation, in regard to the anti-Christian nature and dangerous and destructive influence of Romanism as a religion, and the Board have therefore given considerable attention to the preparation of a good supply of sets of the—

SUNDAY-SCHOOL LIBRARY.

consisting of 22 volumes, of which no-

tice was taken in the two preceding Annual Reports. This library can now be furnished to any extent which may be required. And although they have employed no agency devoted exclusively to its sale or distribution, (though the importance of its use in the Sunday-schools might warrant such agency hereafter,) yet in response to the communications made in regard to it through the Magazine, correspondence, or services in the pulpit, more than a hundred schools in different parts of the country during the year have been supplied with it.

The amount of *gratuitous* distribution of publications during the year is upwards of (\$5,000) *five thousand dollars*. But, in the errors it has corrected, in the information which it has imparted, in the zeal it has kindled in behalf of the truth, and in the guards it has set against the insidious and injurious movements of the Papacy, there is ample remuneration for the outlay.

We may now proceed to speak of

MISSIONS.

Missions among the Romanists in this country have been sustained in various places, among the Irish, German, French, and Spanish portions of the population.

With the gradual approximation of the Romish system to its completed organization and full development in this land, there has been an accumulation to the intensity of Papal opposition to every effort for the evangelization of the people who had been brought under its power.

The Papal press, in German, French, and English—the Papal priesthood, now amounting to *about two thousand individuals*, stationed in almost every locality where Romanists live in considerable numbers—the various orders of

subordinate laborers, male and female, which in very great numbers have been imported to us and distributed throughout the nation, have within the year, as at no former time, made assaults upon the common Protestant sentiment and feeling of Americans—and also have put forth unwonted efforts to cut off all access to Romanists on the part of evangelical teachers.

And it is with sincere regret that the Board have occasion and feel themselves called upon to say, in this connection, that many *nominal Protestants* have lent their agency to it, and much facilitated and even hastened the advancement of the Romish system to its present position among us; while they have done nothing to enlighten and to bless, through evangelical truth, the millions of Romanists who are here and deluded by their hierarchy, misled in the matter of salvation, and are going down the “broad road” to destruction—and who by their influence (directed by their spiritual leaders) often embarrass the natural action of our institutions, and thus endanger the prosperity and happiness of our country.

The Board would respectfully and earnestly request all such to consider whether, by the course pursued, they are not laboring to bring upon themselves, their children, and our whole land, one of the direst calamities that ever fell upon any people—one of the heaviest scourges that ever afflicted the true church of our Lord Jesus Christ—and which, unless prevented attaining to its aimed-at expansion, and power here, will “crush out” and destroy all that is lovely either in State or Church, as it has done in Spain, Italy, Mexico, and some other lands.

To a pure Christianity, and the principles and duties it discloses and enjoins, is attributable, under God, the

unparalleled prosperity of our nation; and for its maintenance in its simplicity and uncorrupted form every citizen is in some degree responsible. If every one shall prove faithful to its demands, the inheritance secured to us by our forefathers, at an immense sacrifice of toil, and blood, and treasure, no outside power brought upon us, and no hostile bands or schemes covertly brought in among us, can take from us nor stop the onward flow of our happiness. We shall continue to have and to enjoy all that has hitherto made our country the desire of the millions in other lands.

But notwithstanding the peculiar delicacy of the work, and the difficulties that cluster around it, the Board are enabled to report most gratifying results. In many respects, advances upon past usefulness; both in the itinerant and stationed missions have been made.

CHILDREN, AND SCHOOLS FOR THEM.

Much more than usual attention has been given to the children of Romanists. A greater number than formerly have been brought under the influence of the missionaries, and led into schools, where they have been taught the rudiments at least of an English education.

More than ordinary success has also attended the efforts of the missionaries, at a number of the stations, in connection with Sabbath-school instruction under their own care. These schools in their respective localities have grown upon the affections of the Protestants, and come to share generously in their patronage and in their personal support. They have indeed shared largely in Papal persecutions and detraction, but have nevertheless maintained their way, and so gained the confidence of the parents of the children, that the power of the priesthood has not been able to disband or destroy them.

INDUSTRIAL AND COMMON SCHOOLS.

The neglected condition of multitudes of the Papal children around them, and who were growing up in idleness and vice, has opened a wide door of usefulness to the missionaries at several stations; and they have, within the year past, established, through the aid of kind friends on the ground, "Industrial Schools" for their benefit. These schools are held on week-days, and are chiefly for the instruction of little girls, who in them are taught the habits of industry—to make articles of clothing for themselves and others—and also the principles of morality and the religion of the Gospel.

In a few instances schools have been opened for the benefit of little boys of Papal parents who do not attend any of the public schools, and have none to care for their instruction.

These efforts have been productive of great good. They have not benefited the children merely, but they have benefited the parents likewise. They have tended to soften and dissipate that prejudice with which the Romanists had been taught to look upon all Protestants, and to dispose them to listen to Protestant instruction, and to receive and read the Holy Scriptures; and consequently *many hundreds of adults*, who were born in Papal lands and reared under Papal instruction, and until lately believed in the delusions of Popery, are now seeking and obtaining the truth that saves, in these hallowed institutions, at the lips of the missionaries of the Board.

The following extracts from the reports of some of the missionaries, will exhibit the nature of the service performed, the difficulties encountered, the success that attends it, and the position of the Society in this department. We therefore here submit them:

We will begin with the—

IRISH MISSIONS.

The Rev. J. C. SINCLAIR is stationed in Alleghany City, Pa., which is separated from Pittsburgh only by the Alleghany river. His labors are extended to both cities. He has succeeded in making an impression upon the immense Irish Papal population congregated there. He has, besides his visitation service in families, no less than *three* schools, week-day, Sunday, and industrial, in operation, comprising nearly three hundred children: and, besides his two daughters, more than *thirty* persons engaged more or less of their time with him in carrying on the work. The influences thus exerted at that station against the seductive and ruinous teachings and arts of Romanism, and in favor of a pure Christianity, are most salutary and hopeful, and they extend over hundreds of minds. In his annual report he says:

"Allow me to speak first of the work of family visitation. This is a daily service, and is carried on both in Pittsburgh and Alleghany cities. The method which I generally adopt in these visits, and find best adapted to bring out their sentiments concerning the cardinal doctrines of the Christian religion, sin, its effects, and the means of deliverance from its evil consequences, is generally of the nature of question and answer."

"The next subject to which I shall advert is the missionary schools. These form the ground-work, if I may so say, of our mission. The 'Sinclair Mission-School' has been, after many removals from place to place, located in Pennsylvania Avenue, in Pittsburgh. The opposition which we had to contend with at the first opening of the school on the avenue was most annoying. But we have obtained the victory over these annoyances and insults. It is now as quiet and orderly a school as can be expected from the class of children in attendance. The names on our roll are 130

—average attendance from 80 to 90. There are 70 in attendance on the other school. This latter school is in session in the morning, and the former in the afternoon. My daughters, as well as myself, attend both schools.

"The 'Industrial School' for poor girls went into operation four months ago. The good accomplished by this institution in that short period is very encouraging.

"We commenced with 25 girls. The numbers on the roll have increased to 96, and the average attendance is upwards of 50.

"The encouraging features of the mission schools may now be noticed:

"1st. There is an energetic and efficient band of *upwards of thirty* pious ladies and gentlemen who take the deepest interest in the moral and spiritual instruction of the children connected with the mission schools.

"2d. The very necessary and valuable assistance rendered by the following religious Societies, by donations of books, etc., to enable me to carry out the object contemplated by the Board, should be recorded. The Pittsburgh Ladies' and Young Men's Bible Societies, and the Alleghany Ladies' and Young Men's Bible Societies furnished me with Bibles and Testaments for the school and for distribution. The Pittsburgh Presbyterian Committee of Colportage has donated \$1 70 worth of books for a library. The American Sunday-School Union has donated 100 volumes for a library, also primers, spelling-books, and two sets of the Penny Magazine. The Massachusetts Sunday-School Society sent in a small box of books, and the Third Presbyterian Church (Dr. Riddell's) Sabbath-school has given 100 copies of the Child's Paper for 1857 to the 'Sinclair Missionary School.' The American Sunday-School Union has also given a \$10 library for half price to the other school.

"3d. The ladies of the Second Presbyterian Church (Dr. Howard's) have done much to assist me in clothing the more destitute of the children. Their liberality in this work has exceeded that of last year. Some other ladies have also sent in some articles.

"4th. Another source of encouragement is the number attending the schools, and the co-operation of different denominations with me. . . ."

"The deep interest which the ladies connected with almost all the Protestant churches take in the 'Industrial School' is very cheering. Members of the Episcopal, Baptist, and Presbyterian churches can be seen wending their way to our mission-house, and aiding in its labors. Our little school is a beautiful example of Christian union, bearing testimony that union and co-operation are compatible with Protestantism."

"But let me add that another 'Industrial Sewing-School' is organized.

"On Saturday, the 21st inst., we opened another Industrial School in Alleghany City. At its first session the names of 32 scholars were enrolled. Six ladies were in attendance. The school is to be in session on Saturdays, and hence we expect a pretty numerous attendance. We meet in the English Lutheran Church, which was cheerfully given us, and it has this advantage over the Pittsburgh school, because there is no rent to pay for the place in which it is held.

"Such has been my work under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION, and aided by the churches here.

"Having spoken of some of the encouragements connected with the mission, I cannot overlook its difficulties. Who does not know of the murder of the little girl in Cleveland by a Popish monk, for attending a Protestant Sabbath-school? Is it thought that Protestant missionaries in the United States shall meet with no opposition, no trials of their faith and patience, and particularly in the so-called diocese of Pittsburgh, where the priesthood, nearly to a man, are of Irish birth, and where the great majority of the Popish females have their names enrolled in one or another of the Societies which abound in the diocese? Verily, they must meet it. When the surveillance of priests, of lay brothers, and of the sisterhoods, is taken into account, the greatest wonder to me is, to see a single

child of Catholic parentage in any of my schools; and yet they come. Truly this is the Lord's doing.

"The number of official visits made from house to house, in both cities, is 3,925; of tracts, 9,826 pages have been distributed in Pittsburgh. I have been permitted to read portions of the Word of God and offer up prayers in 300 Romish families, and I trust that the Lord has converted at least three persons here. They have abandoned Romanism, and make the Bible which I furnished them the man of their counsel. There are others of whom I indulge hope. Ten copies of the Scriptures have been thankfully received in Catholic families.

"Our schools for Sabbath and week-days are prospering. There are nearly 300 children receiving instruction, and 33 ladies and gentlemen engaged in teaching in one department or another.

"Every year's experience convinces me more and more of the great importance of the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION to our country's welfare. Popery is unfolding its coils, and laying aside the mask.

2. *New-Albany, Indiana.*—About a year ago the Board commenced their operations in this city. Mr. JOHN M'BRIDE was appointed to the charge of the mission. It was new ground. The Papal force on it was large. Every thing to introduce the work, to get it into notice, and to gather around it good and sustaining influences, was to be done. No one had previously prepared the way. Now the mission has its Sunday and industrial schools, its prayer-meetings, and a place, among the most effective agencies for good. The following extract from the missionary's annual report, gives an interesting view of it. Mr. McBride says:

"New-Albany is supposed to contain a population of sixteen thousand souls. It is on the north bank of the Ohio river in Indiana, and extends over a space of two miles in length and one in breadth. The

number of Romanists here is supposed to be one thousand. They have two churches, one for the Irish, the other for the German inhabitants. They have two priests. Accessions to their churches are derived chiefly from emigration.

"I have in the year made 2,515 visits: some have been made to the sick and dying, and others to the comparatively healthful, but in the abodes of wretchedness and want.

"I hardly know how to give you a just description of the state of those for whose good I labor; but I will say that the mother and children are often found in filthy rags, without the usual comforts of life, and without any to care for their spiritual wants. They are extremely ignorant, and if I inquire of them whether they have a Bible, they often answer yes; then if there is an effort made to find it, it is usually not found. If I inquire, Can you read? in many cases the answer is, no! And those who can read do so but rarely. When I ask them, Do you send your boys and girls to school? they usually reply, No, we cannot send them, for they have no clothing nor shoes but what you see on them.

"But the condition of the parents is as sad as that of the children, which the above statement but faintly represents. The poor women especially are shut out from intercourse with society, except with that part which is equally destitute of Bible-knowledge with themselves. Their principal knowledge of religion and acts of devotion are comprised in a few *Romish dogmas and delusions, and in praying to the Virgin Mary*. If they are about to die, they send (in haste) for the priest, that he may impart to them what they call the grace of 'extreme unction.'

"But our Sabbath-schools, three in number, are doing very well. The average number in weekly attendance of Romanists is 75, though as we admit others, there are in all over 200. In one of these schools the children have recited 4,000 verses of Scripture.

"The expenses for books of our schools have been met principally by our excellent friend Mr. J. C——, who from the first has taken a lively interest in our cause.

"Besides our Sabbath-schools, we have a 'sewing-school' for the benefit of the neglected little girls, which is conducted by several benevolent ladies, and is made the means of moral and religious instruction to them of great value, besides inculcating habits of industry. These schools are held in the public school-houses.

"From the experience of the past year, therefore, we are satisfied that a gradual and permanent reformation is going on, at least among the younger portion of the Papal population of the city, and that much can be done by the united and prayerful co-operation of Christians. Romanism is the same everywhere, and by the grace of God its subjects can be led to yield to the winning power of Christian charity when exhibited in scripturally authorized efforts for their salvation.

"Let me say, in conclusion, that I cannot but regard most hopefully our 'sewing' and 'Sunday-schools,' and shall be much disappointed if they do not yield, for the cause for which we specially labor, an abundant harvest in time to come."

3. *Louisville, Ky.*—The Rev. JOHN McDEVITT and his wife have labored at this station during the year. His annual report gives a brief and striking view of the Papal numbers and strength in the city and vicinity. It also shows the urgent need of labors in their behalf, while at the same time it is a powerful plea for devout thankfulness to God, who has vouchsafed such favor to the efforts of his servants in behalf of the followers and subjects of the "Man of Sin."

Mr. McDevitt says:—

"Before I proceed to give a report of my labors in Louisville, permit me to represent, as briefly as possible, the powerful and varied machinery Rome has here at work, not only to maintain her interests, but to make aggressions, and to draw, as she in some cases does, Protestants into her communion. Our friends should know this, that they may see how necessary it is to have some counteracting forces here, ex-

clusively devoted to showing up this system in its wickedness, and aiming to protect the Protestant youth from Jesuitical wiles, and, with God's blessing, to lead deluded victims to the Bible, and through it to Christ.

"The number of Romanists in this city has not been exactly ascertained, but the number in the diocese is reckoned by themselves at 45,000: judging from their large church accommodations, their numbers in the city must amount to a fourth of this number. They have seven very large churches and three chapels, in which services are conducted as in the churches. Their schools, free and select, in the city are thirteen. One academy has 100 pupils. There are fourteen religious female communities in the diocese: two of them at least are located here. There are also in this city two orphan asylums, one infirmary, and a 'Society for the Propagation of the Faith,' with various other societies, some only of whose names I know.

"In this diocese there are 46 priests and 40 ordained missionaries. How many of these are in this city I cannot tell, but there are many, besides monks, lay brothers, and sisters not a few. *Forty missionaries!* what a number for so small a population! These men are not idle. Many of them are disciples of Loyola. With such an immense machinery, what may not Rome accomplish, in these days, when Protestants extend sympathy and support to her!

"At the close of the year 1856, the number of children in all the public schools was 4,159. The Romish schools at the time claimed to have 1,500, and many of them were Protestant! From this it seems that they have under their influence more than a third of the children of this city, and they are determined to keep them if they can.

"What, it may be asked, is doing to correct this state of things?

"All the ordinary means of grace are here, and much is done, and with good effect on Protestants and a few others; but the only thing that has tried to meet it openly and professedly, and face to face, is the AMERICAN AND FOREIGN CHRISTIAN UNION. And yet how feebly, comparatively,

do Americans support this invaluable institution!

"If Rome has a theatrical exhibition in her churches, a so-called 'holy-show' in her chapels, or a 'fair' to support some of her institutions, her members, and even some Protestants, will give to it liberally, while those Protestants give *grudgingly, if at all*, to sustain Protestantism, or its institutions or missionaries. But all do not so act, and I bless God that there are here many, very many liberal and excellent people who never refuse to aid a cause, when they know it is a good one; and I may say that the AMERICAN AND FOREIGN CHRISTIAN UNION has here gained that reputation by its fearless support of evangelical truth, steering clear of 'politics,' seeking only to send a pure gospel to those who have it not, and requiring its missionaries to be 'instant in season and out of season,' that they may counteract the evil influences that threaten to desolate the land.

"But I must give you an account of the mission here, and of some of its results.

"The mission-house is now well arranged, and its apartments accommodate very well the several schools and meetings connected with the mission. The first floor, so far as it could be done, has been converted into one large room. In this room we hold our *day-school*, *Sunday-schools*, and *prayer-meetings*. The second floor is occupied almost entirely by the 'INDUSTRIAL,' or 'SEWING-SCHOOL,' with its cutting-room and work-room. The third floor my family occupies in part.

"These schools are all doing well. The average attendance on the day-school is about 85. The average attendance of the little girls on the Saturday morning 'industrial' or 'sewing-school,' conducted by several excellent ladies, who have helped us much, is 70. In the *two* Sunday-schools, held every Sunday, the average attendance of parents with their children is 150.

"Besides attending to these schools, we maintain meetings for prayer and reading the Bible. The number attending these meetings is encouraging. We have held during the year 117 of them. I have made 3,360 visits to families in the time, for the

purpose of religious instruction—have distributed 22 Bibles and 40 Testaments to them, and eight books on Popery, besides 6,000 pages of tracts.

"I am happy to report 60 families now studying the Bible under my care, and 19 families, with their children, who within the year have renounced Popery.

"These statements will give you a little insight into our labors, and what, by the Divine blessing, the AMERICAN AND FOREIGN CHRISTIAN UNION has set in operation here for the benefit of these deluded yet immortal souls."

4. We take the following from the report of Mr. MICHAEL YOUNG, a layman, who has labored in the city of New-York, in a section densely crowded with Papists. It reveals an encouraging progress in the right direction, and shows the need there is of a vast increase of laborers, and of deeper interest in regard to Romanists among our Protestant churches in the city. Mr. Young says:—

"My field of labor lies on the west side of the city, from 20th-street to 45th-street, and from the 6th-avenue to the North River. The people among whom I labor are principally Irish Romanists.

"There are within the boundaries of my field of labor four Roman Catholic churches, where thousands congregate every Sunday to bow down at the shrine of the gods they worship. As I passed one of those churches, a few Sabbaths since, I beheld a large picture of the Virgin placed before the altar, and hundreds bowing before it.

"This is, however, but one instance of the idolatries practiced by those people for whose spiritual welfare the Society labors. In giving an account of what I have attempted to do, and of some of the results within the year, I will begin with the 'Industrial School.' It is due to say that the Rev. Mr. Murray, who labors in another part of the city, and also the Rev. Mr. Welsh, who labors for the Society, and whose duties call him to the city frequently,

have rendered me much assistance, particularly the last-named gentleman.

"Last June we opened a Sabbath-school, and collected a number of children who had been growing up in ignorance and under the baneful influence of Romish error. It was soon clear that one day of the week was too little for the instruction of such a class, and that it would require six days' teaching to eradicate the evil influences under which they labored, and do them any great good.

"We then called on some ladies of our acquaintance, and stated our views and desires for their assistance. They very willingly came to our aid. Those again interested others. The result of which is, that we have now 25 ladies who come in turn to help in the service for five days of the week.

"The school is located in the 10th-avenue, between 43d and 44th-streets, to which place it was lately removed from the 7th-avenue, near 28th-street. It commences at 9½ o'clock A. M., and continues until 2½ P. M. It is opened with singing, prayer, and reading the Bible. It is closed in the same manner. The ordinary branches, spelling, reading, writing, geography, and arithmetic, are taught, but instruction in the Scriptures is the principal object. The result has proved most satisfactory. There is an average attendance of 60 scholars, and the number on the list of those who are sometimes there is over 130. We have gained a great advantage by this mode of operation. We can collect and teach by this plan more of that class of children which our Society aims to evangelize than by any other; and, indeed, we can get the instruction of some whom we never could induce to attend a Protestant Sunday-school.

"My attention has also been given every Sabbath-day to a 'Sabbath-school,' held in our mission-house in the 7th-avenue. The average number of pupils in this school is 58, though we have had the occasional attendance of more than twice that number. In conducting this school, we have been greatly aided by kind friends, who have come in from several of the churches in the vicinity, and also one of the students of the

Union Theological Seminary. We are indebted also to others for donations in books, and various things needed to make it useful.*

"The duty of family visitation has not been neglected. I have called upon and addressed more than 12,500 persons in the year on the subject of religion, distributed 22,255 pages of tracts, and 15 Bibles and Testaments.

"I have induced 12 adult Romanists to attend Protestant churches, and 143 Romish children to attend evangelical Sabbath-schools. I have held 22 prayer-meetings, and am happy to report five cases of hopeful conversion of Romanists to Christ. I have endeavored to diffuse information about the AMERICAN AND FOREIGN CHRISTIAN UNION, and have obtained eight subscribers for its monthly magazine. Thus you have evidence that our work at this station is advancing. May it flourish more and more! I am sure it is gaining many fast friends here."

GERMAN MISSIONS.

5. The Rev. WM. WINNES is stationed in Cincinnati, Ohio, among the German Romanists. We have much abridged his annual report; yet the parts submitted exhibit great encouragement. He entered that field a stranger, and commenced the work alone. No one had preceded him. A small yet flourishing congregation is now gathered; two Sabbath-schools are in operation, and a church has recently been formed. He says:—

"The Popish church is powerful in this city. There are at least 30,000 German Roman Catholics here, besides the Irish. We have here a large nunnery and seminary; eight large German, and three or four Irish, and one Dutch Roman Catholic churches. Near by every German Roman church is a large school-house. The priests

work very hard to bring all the Romish children in their schools, to keep them from the public and Sabbath-schools and under their influence. If the parents do not send their children, they will not get absolution at confession.

"In one of these eight churches they have four priests, four males, and four females (nuns) as teachers. This school numbers near 1,500 children. The churches on Sabbath are so crowded that many stand in the street.

"All their prayers and worshiping go as an atonement for their sins and help to secure salvation. Most of them know nothing about Christ's salvation for sinners.

"My family visitings and preaching have not been in vain. Some Romanists have been brought to Christ truly converted, for such persons give good evidence of a change of heart and have united with churches.

"I have directed a good many Catholics into the German Methodist churches. In these churches there are quite a number of Roman Catholics that are converted and are now true Christians.

"My services are regularly attended on the Sabbath, and on Thursday evening during the whole year. My prayer-meeting on Saturday evening, in my house, is very interesting. In my Bible-class on Tuesday evening we have had as many as 18, usually from eight to twelve grown persons.

"Our Sabbath-school in Clinton-street numbers 80 children; the other, in Elder-street, 70.

"In my congregation we have raised for rent \$100; for other expenses, \$75. At our monthly concert we have raised for the AMERICAN AND FOREIGN CHRISTIAN UNION \$14; for foreign missions, \$5; for the Bible Society, \$3; and for our Sabbath-schools, \$60. Also, my people have subscribed upwards of \$250 for erecting a small house of worship. We have purchased a lot in a very good location in the western part of the city. I have begun a subscription-list, and obtained so far for it \$765. We have to pay \$1,000 on the 1st of next July on the lot.

"Of family visits I have made 2,295. Of these 1,575 were to Romanists.

"I have given in Catholic families 9

* Great credit is due to Mr. Welsh for the service he has rendered in founding and giving prosperity to these schools. His counsels and labors in regard to them have been invaluable, while in the meantime he has maintained another form of service to which he is more especially committed.—EDITORS.

Bibles and 80 New Testaments; in Protestant families, 17 Bibles and 20 New Testaments; in English, 3 Bibles and 6 New Testaments; also one French Bible to a French Romish family; also to others 30 other books, with 2,525 Tracts.

"I have read the Bible in more than 400 families. I have now upwards of 250 Romish families that read the word of God. I have induced 125 children to attend different Sabbath-schools; also a good many grown persons to attend Protestant churches.

"One Catholic family burnt the New Testament which I had given them."

6. We take the next extract from the report lately received from the Rev. WILLIAM EPPING. Mr. Epping is stationed at Savannah, Georgia. His engagements have allowed him to devote but one half of his time to the work of the Board at that station among the German Romanists, but in that time much has been accomplished. He says:

"The last was the first year that the work of evangelization was commenced among the German Romanists of this place, under the auspices of your Society. In this, my first annual report, let me, first of all, record a fact which is well worthy of being put at its head—viz. None of all those who have embraced the truth and joined my flock (32 in number) have forsaken the sanctuary; all of them have proved faithful—all of them are the most zealous and most valuable church members. Have we not cause to rejoice and be thankful for this fact alone?

"But there are other features of the work done within the last twelve months which deserve being noticed here.

"*First*—The Ladies' Christian Union Society is revived, and in active operation.

"*Second*—A particular cause for rejoicing is found in the success which has, under the blessing of God, attended the establishment of our Sabbath-school. After I was enabled, about the middle of November, to gather a dozen children in my private school-room, their number increased on the successive Sundays in the following pro-

portion:—12, 22, 34, 45, 58, 62. Since then, after a careful revision, our list now shows 65 scholars in regular attendance, and 8 teachers—all Germans with one exception. Among this number (65) there are 35 of Catholic parentage, and 9 Jewish children.

"*Third*—The Lord has also blessed us in the progress of our church-building enterprise which is put under contract, and proceeding in a promising manner.

"The visits I have made during the year for religious purposes amount to 1,020 among the Romanists. The Bibles, Testaments, and other works distributed among them are 156. The number of Romanists in attendance on Protestant places of worship now vary from 50 to 100. And the number who give credible evidence of conversion to Christ is 32.

"These statements show that we have ample cause to be thankful and to be encouraged. They show clearly that the success has not been the work of man, but the work of God, to whom all praise *must be rendered* now and hereafter."

7. The Board commenced a mission to the German Romanists of St. Louis, Missouri, in the latter part of the last summer. The Rev. WM. A. SHUBERT, who was appointed to the performance of its duties, has labored at that station. Some of the good results are seen in the following interesting extracts from his report. He says:

"The seventh month of my labors among the German Romanists in St. Louis has just expired.

"St. Louis has five German Catholic churches, and one German orphan asylum. Before I was sufficiently acquainted with the place, I established in the neighborhood of said asylum two Sunday-schools. At first I was very much pleased with those schools in every respect, but soon the prince of darkness became active. Several times we were disturbed by a number of young men.

"In the meantime, I had learned that Frenchtown (the part of St. Louis where I am residing now) was a far better field for

our work than that on which the said schools were commenced, and I believed it to be my duty to settle at this place. Here I have obtained two large rooms, free of charge, for the use of my Sunday-school, which I have established, and in which rooms, last Sunday, nearly *one hundred scholars and six teachers* were collected. In these rooms also meets my 'Industrial School,' which I lately opened, and which contained to-day about thirty scholars.

"Some weeks since I also opened a Bible-class, which is attended particularly by German Catholics.

"Two weeks since, I commenced regular preaching at the Widow's Home, where there are a number of Germans, and where I shall preach every other Sabbath morning. There reside a large number of German Romanists in that neighborhood.

"Let me now say more of Frenchtown. This place is the best field for our work I could have entered; a field on which a reformation is extremely desirable, and which has already made its beginning.

"Four couples who have been living together not being married, have been joined in marriage by me, and twice have I been called by Catholics to attend a burial and to preach the funeral sermons.

"I have made, since I came to St. Louis, over *four thousand* visits for religious objects, and have received about *fifteen hundred* calls for the same purpose. Besides have I distributed about three thousand pages of tracts, and a number of Bibles and Testaments."

8. The Rev. FRANCIS ZASTERA, formerly a Bohemian Romish priest, whose labors were noticed in the last Annual Report, has continued his service among the German Romanists during the year in the city of New-York. His success is highly encouraging. He says:

"I labor among the German Romanists in the city of New-York. During the year just elapsed, I am happy to have collected a truly interesting congregation from among them.

"My place of worship has been in the

7th-avenue, between 27th and 28th streets, and, what may be considered as most important, it is just in the midst of two Roman Catholic extremes.

"My congregation, collected from and among Romanists, numbers more than 35 *hopeful families or 76 members*. Divine service is held now every Sunday forenoon and afternoon, and after that a Sunday-school is held, increasing still more, under the direction of our zealous assistant, Mr. T——.

"In every sermon I try to impress upon my audience's minds the simple truths of the Gospel, and a sense of their own sinfulness, and the necessity of repentance for sin, and faith in Jesus Christ as the only terms of salvation.

"Since the last Christmas-time I have been very diligently visiting 26 *new* Roman Catholic families, most of whom can be considered as converts, because *thirteen* of them have earnestly desired me to baptize their children, and which I am happy to report I have done. The most of these 26 families have also visited me at my lodgings, and are inquiring after the pure Gospel truth.

"Moreover, a new field of labor against Popery has this month been opened by God to me among *Bohemians*—my Roman Catholic compatriots—living here in the city of New-York. Already *three numerous Bohemian families* are to be considered as converts to the pure Christianity, which incident I felt excited to report in an extra report. In short, the grace of God assists me more and more.

"The last two months, February and March, I have spent to a large extent in searching out and learning about the Roman Catholic population in one of the northern wards of New-York, and in which service I have distributed 500 tracts. I have in this time visited at least 500 Roman Catholic families.

FRENCH MISSIONS.

9. The following extract is from the report of the Rev. P. J. HOF, who labors among the French Romanists in the city of Detroit, Michigan. As Mr. Hof speaks the German language,

he has given a good deal of attention, as opportunity has offered, to the German Romanists, who are numerous in the city, as well as to the French. He has succeeded within the year in getting up a house of worship, and thus has laid the foundation for advantageous labor in future time. The prospects of usefulness are encouraging, though the forces opposed to Protestant and evangelical truth there are very strong. Mr. Hof says :—

“The city of Detroit embraces now a population of 57,000 to 60,000 souls, and it appears that about one-third of this population are Roman Catholics, that is—19,000 or 20,000. The Roman Catholic population is divided into three great classes, viz. the Irish, which numbers about 8,000; the Germans about 7,000, and the French about 5,000. Besides these there are some Italians, Belgians, and Hungarians.

“There are five Roman Catholic churches in Detroit—two for the Irish population, two for the Germans, and one for the French.

“There is here a Bishop, a Mr. Lefèvre, a Belgian, with 25 to 30 priests, who attend the above-mentioned churches.

“As far as I am informed, there are *nine* Roman Catholic schools here; eight of them are attached to the different churches. These schools are frequented by about 900 scholars. There are here also 25 or 30 so-called ‘Brothers,’ and about the same number of ‘Sisters,’ who have the direction of the schools above-mentioned.

“Besides churches and schools, the Roman Catholics have also an asylum for orphans, with from 75 to 100 children, and a large hospital. They have also a nunnery and several other associations, as ‘St. Joseph’s Society,’ and the ‘Ladies of the Sacred Heart,’ etc.

“But what influence has this power upon the population here? As some Protestants profess to believe it has *none* upon their people, and *not much* upon intelligent Romanists themselves, the following facts

may well be considered:—they show the contrary.

“On the first week of February last, we had a visit here from a German Roman Catholic missionary. He began to preach to the people, and to confess them for ten days. He preached in the morning, in the afternoon, and at night; and the church was all the time so crowded that a great number had to stay before the door. The excitement among the German Roman Catholics is hard to describe. To realize it, one must have seen it. Husband and wife, rich and poor, old and young, all came to hear that preacher. Drunkards, vicious men and women of every sort, who were not at confession, some for *ten*, others for *twenty* years, came to the missionary and got absolution of their sins! But this is not all. Roman Catholics whom I visited, and who were every time very glad to see me and to hear me, became cold and indifferent. Some among the PROTESTANTS whom I know went to hear the missionary, and I had great trouble to convince them of the errors in doctrine they had heard. *Two* Protestants whom I did not know were baptized by the priest! One is a man married to a Roman Catholic wife, and the other a woman whose husband is a Roman Catholic. From this fact we may learn at once that Romanism and Romanists have an influence even over Protestants.

The Romanists here have schools for themselves, and do not allow the parents to send their children to the public schools. They forbid them to read the Bible, to receive tracts, or any other book about religion, from Protestants.

“I will now state very briefly my efforts here in regard to Romanism, and what are the results. Much of my time has been spent the last year in collecting funds for the erection of a house where I could preach the gospel and instruct the people. I was therefore not able to visit as many families as I would. In the last five months, however, I was able to do more than in the previous time in visiting from house to house. The number of visits made is about 1,200. I have used a great number of tracts in French, German, and English, but

I have none now. I have also given away to Romanists two Bibles and one New Testament.

"Now what is the *result* of these labors? Some of the visible results are these:—

"1st. A very good little church, neatly and comfortably furnished, holding from 200 to 230 persons.

"2d. That we have now five services every Sabbath in that church. At nine o'clock in the morning a Sabbath-school in German; at half-past ten, a service for adults in the same language. In the afternoon, at half-past one o'clock, begins the Sabbath-schools in the French language. After this follows the service in the same language for adults. At night, at half-past seven o'clock, I have a Bible-class, which is very interesting. I have also a Bible-class during the week.

"Two Roman Catholics have been converted, one a Frenchman and the other a German.

10. The Rev. J. B. C. BEAUBIEN, stationed at Burlington, has continued to labor during the year among the Canadian-French who have settled in large numbers in the northern part of the State of Vermont. His efforts have been unwearied, and his success most highly gratifying. In his report he says:

"Burlington, Hinesburgh, Shelburn, and Charlotte are the chief towns I have visited. To these I might add not less than nine others I have visited occasionally and with success.

"It has been my object not only to point the Romanist to the Lamb of God, but also to acquaint Americans with his condition, by lecturing on Romanism, by private conversations, and by various other means.

"The French people in this section, having a certain knowledge of the English, so as to understand preaching in that language, and my congregations in some places being composed of Americans as well as of French, I have often preached in English, and the result has been a greater

interest on the part of the Americans in the French, and many of the French attend meeting with the Americans when I am not among them.

"I have distributed 50 Bibles, 55 Testaments, and 500 tracts. The number of meetings I have held is 190: besides these I have delivered 80 lectures on Romanism to mixed congregations, varying from 50 to 300 persons.

"As to my meetings, they have been generally well attended. I have always had but one aim, namely, the enlightenment of the Romanists. I have spoken from texts easily explained, and which were calculated to show the difference between Christ and the Pope, the Christian religion and Romanism.

"The number of families (Romanists) I have visited is 200. Most of these I have visited very often.

"In addition to these families, I have oftentimes conversed with forty individuals on religious subjects. Some of these I have met in public places, others I have called upon, and others still have called upon me. I will relate how two among them were led to discover their errors.

"The Roman Catholics teach that baptism is a sacrament which blots out 'original sin,' and makes us 'children of God' and 'the church.' These two individuals had been taught this in their youth, and had often been reminded of it since, and very forcibly a few weeks ago, when the Bishop baptized the bell of the French church of Burlington. This baptising surprised them. Soon after they called on me, related what they had seen, and referred to what they had been taught, and then asked me how to reconcile these two things. I merely asked them what a bell had to do with 'original sin,' and how could a bell become a 'child of God' and 'the church?' They left me, wondering how it was that they had been kept so long in the Roman church without discovering these inconsistencies.

"Without attempting to give the exact number, I may say in truth that a large number of *families* in this part of the State, who, the year preceding, were Romanists,

have during the year just closed bid an eternal farewell to Rome and her idols.

"The number of those who have embraced Christ is about *ten*, some of whom have joined different churches, and others will probably do so soon. The good work of reformation is widening and deepening its influence every month.

SPANISH MISSION.

Miss RANKIN is at Brownsville, on the Rio Grande, in the State of Texas. Her seminary, designed to promote the "principles of religious liberty and a pure Christianity, as well as education, has met with stern and protracted opposition from Papal sources, but it has grown upon the confidence of the people, and is a valuable auxiliary to the cause of evangelical truth.

Miss Rankin, in behalf of the Board, instructs *twenty* indigent Mexican girls of good talent and fair promise, that they may, in due time, return to Mexico, to act as teachers or to be otherwise useful. She also distributes Bibles and tracts in the town, and maintains an interesting Sunday-school, which is attended by many Mexican adults, as well as children. She says:

"Perhaps there may not be upon the face of the earth a people more completely under the slavish yoke of the Papacy than the natives of Mexico. So hopeless appears their case as to enlightenment, that the remark has become proverbial, that 'the priests have them, soul and body,' and therefore it is argued that 'any efforts made in their behalf will be ineffectual.'

"Had I drawn my inference on the subject from human indications, I should probably have never made an attempt in their behalf. The command, however, of our Savior, to carry his Gospel 'to every creature,' seemed to me as imperative in the case of the Mexicans as in any other, and the refusal to do anything to bring them under its saving influence, I felt was limit-

ing its efficacy, as well as disobeying a direct command.

"My first effort in their behalf was to plant a seminary upon the frontier, into which I might gather their female children, and instruct them in the principles of a pure Christianity. One of the most effectual means for the reformation of an immense country, I considered to be the influence which its females, if properly educated, might exert. Although the proper education of Mexican girls is, as I find it, attended with many difficulties, yet the hope of effecting a salutary and permanent impression upon the country encourages me to make strenuous and persevering efforts for it.

"During the past year I have had in my school 42 different Mexican children; yet, because of counteracting influences which are exerted, I find it difficult to keep them all in constant and regular attendance. I was able, however, during the former portion of the year, to retain 20, but in the latter portion to keep more. In that part of the time 30 very interesting and promising girls attended constantly. These children have a good capacity for learning, and some have made considerable advances in various branches of education. My aim, in their education, is to prepare them to be teachers in their own country and among their own people.

"Besides my week-day school, I have kept up, as to numbers, a very good Sunday-school, which gives me additional and a greater opportunity for communicating religious instruction. Although no effort to get Mexicans to attend a Protestant church would succeed, I find very little difficulty in prevailing upon them to attend the Sabbath-school in my seminary building.

"An important part of my labors during the past year has been the distribution of Bibles and Tracts; and although the Bible is strictly forbidden by the priests, I have found but *two* instances of Mexicans who refused it. I have distributed nearly *two hundred* Bibles and Testaments, and about *twelve thousand* pages of Tracts.

"As I advance in my efforts for them, I feel an increase of confidence. I cannot

doubt but God has placed these Méxicans upon our soil, and under our government, in order to enlighten them; and it seems to me that he requires it at our hands.

"The Mexican girls which I have in my school have nearly *all* come from the Roman Catholic convent, where they were required to fall down before the image of the Virgin Mary every hour in the day. To get them away from such things, and put into their hands the pure Word of God, and instruct them daily in its saving truths, I feel to be an important acquisition. And as I carry the Bible to their deluded parents, and find them willing to receive it, can I fail to believe that a work is commenced which God will carry out to his own glory? Although the Mexican soil may appear hard and unpropitious, yet I believe whoever waits for 'the early and latter rain,' will surely see that 'God's hand is not shortened,' 'nor that he is slack concerning his promises.'"

From the extracts now submitted, a distinct view may be had of the above specified form of missionary labor, and also of its fitness and usefulness. The Board therefore proceed to speak of another form of missionary labor. They refer to the plan of addressing the Romanists, and discussing the doctrines and practices of the Papacy in

PUBLIC LECTURES.

Impressed with a sense of the importance of this form of labor, the Board have given much attention to it, and they are happy to be able to state that the Rev. M. F. FENNELL, of St. Louis, Mo., who under their patronage has been preparing himself for this service, and from whose qualifications they hope for much good to his fellow-countrymen, the Irish, is now ready to enter upon it. Indeed, in the latter part of the year just closed, he commenced his efforts in this department, under the direction of the Rev. Mr. ROSSETER, in

the valley of the Ohio, with encouraging results.

He will continue in the West, that great field so exciting to Papal desires and ambition, already comprising vast multitudes of Romanists of many nations, and whose moral and religious character will exert a powerful influence on the future history of our Republic.*

The Rev. Mr. LEO has been continued during the year in this service. His field of labor has been New-England and the State of New-York: In this field, by this method, vast numbers of Romanists have been led to examine, as never before, the doctrines of the Romish church, and to see their defenseless and unscriptural character, and the baseless nature of the claims of Rome to their obedience or respect. Many THOUSANDS have thus been led to hear the fundamental truths of the Gospel, (especially the way of salvation by faith in Christ alone, without the admixture of human merit, or interposition of saints or angels,) who otherwise would probably never have heard them. And a good number of those who were bowed down by the oppression of the superstitious and unscriptural rites forced upon them by the hierarchy, have been led to renounce the Papacy as a system of religion. Some have given credible evidence of conversion to Christ, and at least SIX YOUNG MEN have been rescued from the system, and are now in Protestant institutions preparing for the work of the Gospel ministry.

In his annual report, Mr. LEO says:

"My labors under the Society during the last year have been carried on in New-Eng-

* The Rev. Mr. BEAUBIEN has also engaged in this service, to some extent, among the French Romanists in the northern part of Vermont, with good results.
—EDITORS.

land and in the State of New-York. In the capacity of public lecturer and agent I have delivered 208 public addresses on the general subject of Romanism, in the presence of large Protestant and Romanist audiences, both on the Sabbath and weekdays, in the following places, viz.—Lee, Mass.; Providence, R. I.; New-London; New-Haven; Hartford, and Bridgeport, Conn.; Buffalo, Rochester, and Albany, New-York.

"I have been in this way enabled during the past year to bring the great and saving truths of the Protestant faith, and the sound scriptural arguments that confirm them, within reach of *about 12,000 Roman Catholics*. Of this number 26 have been led to see the errors of the Papal system, who have united themselves with various Protestant churches.

"In addition to the above services rendered, I have collected during the year about \$1,500 (fifteen hundred dollars) in the churches by presenting the claims of the Society from Sabbath to Sabbath.

"And now, before closing this report, I desire to embody in it a few thoughts and suggestions relative to our work :

"1. I am more encouraged than ever to carry on this work against Rome.

"So also, I doubt not, is this Society itself. God has permitted me to see much good fruit of my labors in the opening of the eyes of many deluded Romanists. Nor do I know of a single point at which the other laborers of the Society are employed where the same happy results may not be seen also.

"These and similar facts pertaining to this subject, should have no other effect than to arouse the earnest activity of every real Protestant in the land, to perform what yet is lacking of this all-important work. Rome dreads the progress of the AMERICAN AND FOREIGN CHRISTIAN UNION much more than she dreads any other Society on this continent. And well she may, for what other Society has made or is making such branches in her ranks in so many parts of the world?

"2. The church of Rome is making the most vigorous efforts to establish her supremacy over these United States.

"All men should keep this in mind—*Rome aims at the complete conquest of America*. Nothing less than the entire subjection of this République to the Vatican will satisfy the ambition of her hierarchy. She hopes to indemnify herself *here* for all her losses in Europe. To effect this plan, her greatest resources are now turned upon this country. The Society of the Propaganda in Lyons, France; the Leopold Institute of Vienna; the foremost men in the Jesuit order; the best trained nuns in Europe; the most expensive mission she now supports; the ablest talent at her command; *all, all* are vigorously at work in these United States to-day at the bidding of their Italian master.

"3. In order to thwart the operations of Rome among us, and bring her people into the liberty of the Gospel, *a more thorough union of the Protestant denominations is needed*.

"If Protestantism would obtain great and speedy triumphs over their common enemy, Rome, it must be by solid and cohesive union of their ranks. On whatever other subject or subjects they may be separated, they should be truly united in resisting the further progress of Popery in the world."

LOCAL AGENTS AND VOLUNTARY ASSISTANTS.

As heretofore, the Board have enjoyed the co-operation of many private friends, male and female, in various and widely separated sections of the country, and of all its leading religious denominations.

From the American Bible and Tract Societies, the American Sunday-School Union, the Massachusetts Sunday-school Society, the Young Men and Young Ladies' Bible Societies of Pittsburgh and Alleghany cities; from various ladies' associations and sewing-circles, and other charitable organizations; and from very many ladies and gentlemen in their individual capacities, they have received books, tracts, clothing, and va-

rious articles for the use and comfort of the missionaries, the benefit of the children in the mission schools, and of the people in whose behalf the missionaries labor.

The gifts bestowed, and the service rendered, (and a large part of the service has been *GRATUITOUS*.) have been of very great importance, and imparted very much to the usefulness and success of the undertaking in given places. With very great pleasure, therefore, the Board here record, and respectfully express to the managers of these institutions, and to the various persons who have aided them, their high appreciation of their co-operation and help.

In closing what they have to say in regard to the Home Field at this time, the Board would add, that the number of laborers employed, the whole or parts of the year, in the various branches of the Society's service in the United States, is *SEVENTY-ONE*—four more than were reported the year preceding.*

The number of individuals, however, interested in the Society's operations, in addition to those who give their personal attention considerable portions of time on Sabbath-days and on week-days, in conjunction with the missionaries, to the instruction of Romanists and their children, amounts to many more than this number.†

* There have been made 43,885 personal visits for religious purposes, to more than three times that number of individuals. More than 2,000 Romish children have been gathered into Sabbath-schools, by twelve missionaries, who have reported numbers. Three missionaries jointly report 371 Romish families, in the fields of their labor, studying the Scriptures. Sixty-three individuals are reported as hopefully converted to Christ, and sixty-four families with their children as having openly renounced Popery. These are but part of the service rendered and of the fruit realised.

† Not less than 250 ladies and gentlemen volunteers co-operate personally in this noble work, every week, with the Board, by taking part in Sabbath and week-day schools, conducted for the benefit of the Romish population.—EDITORS.

At no time has the home field had so numerous, judicious, and able a force in it, co-operating with the Board, as now. And it is matter of devout thankfulness that there is rising in the churches of the land a spirit of inquiry, and of desire to do something *personally* for the promotion of the welfare of the Papal population.

The success revealed in the reports which are inserted in the preceding pages, afford ample encouragement to enter upon the work with confidence in its practicability; and it administers a strong rebuke to that feeling that has prevented many nominal Christians from engaging in it themselves, or encouraging others to engage in it.

And in the evidence which the same reports disclose of the constant augmentation in the United States of Rome's numbers and wealth, and means not merely of self-support but of *aggression*; and also of her extremely corrupt and anti-Christian character, there is sounded out a trumpet-toned appeal to every patriot and Christian, to come up at once and with all earnestness to the work. Sloth, and unbelief, and self-confidence, on the part of Protestants, have already granted much within our national limits to the "Man of Sin," and allowed him to entrench himself almost (it may be quite) beyond the possibility of dislodgement; and if indulged much longer, may entail upon them and their children calamities which, for severity and destructive power, have no parallel.

But the Board are not prepared to anticipate this issue. They anticipate a great and happy change in regard to the action of all evangelical Christians, touching the reformation of the corrupted parts of Christendom. They already see its coming in the wonderful increase of interest which has been

manifested on the part of the people in the AMERICAN AND FOREIGN CHRISTIAN UNION, and in kindred institutions which labor for the same specific object within the past ten years. They will therefore labor on, in the desire and confident expectation of that glorious consummation, without any gloomy foreboding of the triumphs of that "wicked one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

With this brief review of the Home Field, we pass to notice the operations in the Foreign Field.

FOREIGN FIELD.

GENERAL CONDITION.

The state of the Papedom abroad, whether in Europe or America, presents an exciting spectacle. At one while we hear, from Papal Allocutions, most doleful moans over the defections from the Romish faith and obedience, and the injuries sustained by that church at the hand of governments which profess to follow her religion, though they grasp at her riches and circumscribe her authority. There is much plaintive lamentation over the decay of that good old mediæval piety, whose chief excellence consisted in swallowing all the Romish dogmas, devotions, decrees, fables, superstitions, and idolatries, without reflection and without a murmur—a piety which delighted to lavish in life all its money on the priests, and in death to leave them all its land.

But in the midst of these lugubrious strains, we also hear the highest-toned assertions of the church's claims, just as she exercised them in the darkest ages of her undisputed supremacy. The Pope does not hesitate to veto the legislation of so-called "Catholic States," like

Sardinia and Mexico; and to declare their laws null and void, and of no force or effect whatever. Desperate efforts, too, are made to give effect to these haughty claims. But on the whole, it is plain that the moral and political strength of Popery is on the wane, being ever weakened by the advance of human intelligence and the resistless spread of truth. Yet the strength of Rome is still terrible, and continually works with deadly energy to destroy the souls of men.

We proceed to give a cursory view of missionary labors, during the last year, in different portions of the Papal world; not omitting to sketch slightly the state of those populations where no direct missionary operations are carried on.

CANADA.

The French Canadian Missionary Society is at work with all its former energy, but encountering much opposition, and much "passive resistance" from the prevailing ignorance and the dullness it generates.

The Grand Ligne Mission, which is conducted under Baptist auspices, and by the use of similar means, among which Christian education is prominent, encounters the same difficulties, and with a similar degree of success.

There has been a migration of some two thousand families of French Canadians to our State of Illinois. The leader in the movement is a priest by the name of Chiniquy, who had distinguished himself, while in Canada, by his zeal in the cause of temperance, and his violent opposition to the Protestant missionaries. Since his removal, he has had immense trouble with his present ecclesiastical overseer, Mr. O'Regan, who styles himself Bishop of Chicago. The end is not yet. As to the probable

results, we know well that "the wrath of man worketh not the righteousness of God;" but it can hardly fail to come to pass, when the hour of calm reflection comes, that the injured Canadians will feel that a religion which inflicts and defends such wrongs cannot be from God.

Not only in Canada, but in all the British North American provinces, the struggle between Papists and Protestants is assuming a political character, and threatens to become very bitter. In Lower Canada the law has ceased to punish Roman culprits, when the sufferer by their wrong-doings is a Protestant. At Halifax the Protestants are organizing themselves politically for self-defense, and it is very doubtful what the result will be. From St. John's the Protestants are said to be removing, unable to endure the overbearing predominance of their Irish fellow-colonists; and Prince Edward's Island is convulsed by the agitation of the question, Whether God's Holy Bible shall be ignominiously banished from the public-schools, as a bad book adapted to deprave the minds and morals of the young? A dark and desperate conflict is going on among our neighbors in the British provinces; and they must no longer be forgotten in our prayers.

HAYTI.

Rev. ARTHUR WARING D'ESSEX has persevered in his arduous labors at Cape Haytien, and at various other stations. Don-don, the scene of his first remarkable successes, whence Popery is quite purged out, still prospers under the care of a young and highly intelligent brother. There are four or five other places where a like important service is performed by native evangelists and assistants, who also do much

itinerant preaching. Nowhere, perhaps,—no, not in Africa itself—are missions of the Gospel more needed than here.

A considerable number of converts have been baptized at Cape Haytien, one of them formerly a priest, and most of the others are persons of considerable influence. The walk of all the converts for the most part is worthy of their high vocation; and but one or two cases of discipline have ever occurred, and these seem to have had due effect in reclaiming the backsliders. During the year, Mr. Waring has baptized sixteen converts, of whom nine were males. At last advices, a number more were to be baptized in a few days. The Government, of late, has given but little trouble to the converts, though some have been imprisoned for short terms. The prospect of an extending work of grace among this poor people is very encouraging.

CUBA.

This beautiful island still seems to be effectually screened from the rays of a pure Gospel, under the old Spanish system. But political changes cannot be far distant, whereby the strength of intolerance will be broken, and the truth shall here also perform its peaceful and saying work.

MEXICO.

This unhappy country is still agitated by political earthquakes. Among the explosive elements which produce these convulsions, one of the most powerful is priestly ambition and intrigue. The existing government found itself compelled to strip the Romish church of some of its enormous wealth, by whose accumulation the State had become so impoverished as to be unable to keep the machinery of government in motion.

That Mexico, by desperate efforts, is gradually withdrawing her neck from the ecclesiastical yoke, is abundantly evident from the language of the Pope himself. In his Allocution of December 15th, 1856, he thus begins: "Never did we think, Venerable Brethren, that, to the great grief of Our heart, we should be compelled to lament and deplore the affliction, and even prostration of the interests of the Catholic Church in the Republic of Mexico."

Having set forth his grievances, the "Holy Father" raises his "Pontifical voice" to the following tone:—"We condemn, disallow, and declare absolutely null and of no effect, all the decrees above-mentioned, and all the acts which the civil power in Mexico has done in contempt of the Ecclesiastical authority and of the Apostolic See." Popery in that country can never again be what it has been. Like an old ship beached in a gale, it lies hogged, strained, bilged, leaking at a thousand seams; and though it may be got off and kept afloat for awhile, it can never be "mistress of the seas" again.

It is deeply to be regretted that a band of faithful Protestant missionaries does not offer itself to rush into this sphere of evangelical effort, and strive to bring that people into the liberty of the Gospel, which alone can secure and bless the liberties of the State.

CENTRAL AMERICA.

This group of States is destined to great vicissitudes and miseries as to their political condition, during which there seems to be little opportunity for systematic exertions to amend their lot in a religious view. But holding, as they do, the ground over which a vast amount of the commerce of the world must seek its transits from ocean to ocean, the various lines for trade and

travel now forming, or already made and in use, will create a necessity for settled government and religious liberty, whereby, at no distant day, there will be an abundant entrance for missionary operations of every kind.

NEW-GRANADA.

If suitable missionaries could be found qualified to preach in the Spanish tongue, it would be exceedingly desirable to send them to New-Granada, where religious toleration is established by law, much to the chagrin of "the Holy Father" at Rome.

BRAZIL.

The Brazilians are an amiable people, and somewhat intelligent, though wretchedly instructed, or not instructed at all. Their religion has almost wholly run into Mariolatry and the most childish and noisy ceremonies. Of the missionaries whom at different times we have sent into this country, none have been subjected to open persecution, which is not likely to be practiced under the enlightened administration of the present Emperor. In June, 1855, we sent Rev. V. D. COLLINS to Rio Janeiro. He is a most discreet and estimable man; and it is hoped he may soon return to that country which so greatly needs such spiritual benefactors. His experience there confirms that of our missionaries in other South American States, who have found so great a desire for instruction in the English language that they have been able to support themselves by teaching it to the youth, either in the *collegios*, or boarding-schools, or in private tuition. This course has many advantages, besides its economy of missionary funds. Protestant preaching to foreigners is winked at by the local authorities; but if publicly attempted among the native population, would almost certainly be sup-

pressed at once. Still, much can be done in more private ways to infuse the leaven of the Gospel among the masses, and to stimulate its working.

The Rev. V. D. Collins, of whom we have just spoken, has returned to this country, where he has been exercising his ministry during the winter in one of our largest cities, but with the expectation of returning to South America at an early day. We sincerely hope that he will do so, as we believe him eminently qualified to act as a missionary in that region.

In Brazil may be seen the strange spectacle so often presented in Papal countries, of *a divorce between religion and morality*. The dissoluteness of manners there, and in many other South American countries, will not bear description; and in this dissoluteness it is but too evident that the priesthood has, as a body, set the pattern and led the way.

BUENOS AYRES.

In the city of this name, numbering above a hundred thousand inhabitants, the Methodist Episcopal church has a small society, a flourishing school, and an active mission. Glad that thus much is done for this attractive country, to which there is a considerable migration from Europe, we must wish that far more extensive effort were made to rescue the people from the grasp of superstition, and to bring them under the ennobling power of truth.

CHILI.

Our mission at Valparaiso has suffered by the removal of Rev. MOSES A. WILLIAMS to California, where we hope he will yet do good service to our cause in which he has labored so earnestly. He retains the full confidence of the Board, which greatly regret his removal from Chili, a measure made necessary

by his health and other weighty considerations. He has recently made an exploring tour, without expense to our treasury, into the regions of Vancouver's and Puget's Sounds.

The Rev. David Trumbull has sustained himself for years as a preacher and teacher at Valparaiso without any expense to us, deriving his support from his pupils and congregation, which numbers some two hundred and fifty English, Scotch, and American residents. There is a church having about fifty in communion. When he was sent there by us, eleven years ago, it was thought a good audience if he had ten hearers. On the subject of religious toleration, the Government of Chili is liberally inclined, and the belief in the justice of it gains ground among the people, but the laws do not yet recognize the principle.

OTHER SOUTH AMERICAN COUNTRIES.

Scarcely any part of the world seems so generally abandoned as this to the Pope, as if by the common consent of Protestant Christendom. *Missionaries are sailing all around their coasts, to get at the heathens thinly scattered upon the islands of the sea, while these continental heathens,—far more numerous, more accessible, and not less in need of the word of salvation,—are abandoned to their fate.* There are none to pity them among our youthful heralds of the cross, and they seem almost forgotten from the prayers of the churches. How long is this culpable indifference to last? "O Lord, how long?"

IRELAND.

This island, so long the blind and doating slave of a superstition which debased it, shows signal tokens of a great moral revolution. Popery can no longer boast of its overwhelming majority among the people. If things should

hold their present course for only three or four years more, the numerical majority will be on the Protestant side, which already has a great moral and social preponderance. The scale turned thus fully, we may reasonably expect that the day will not be distant when this isle of the sea shall quite throw off the galling yoke of Popery.

Inasmuch as the native Irish cherish a deep national and religious dislike of the English, and are strongly disinclined to receive their evangelization from that quarter; and inasmuch as they regard with considerable affection the United States as the asylum of several millions of their countrymen, and are receiving from this country many millions of dollars every year, remitted for the relief or the passage-money of friends left behind; for these reasons, urged upon us by Christian friends in Ireland, we have commenced an AMERICAN MISSION there. It is under the supervision of eight highly respectable gentlemen in Dublin, of four different evangelical denominations: one of them acts as secretary and superintendent. Their rules are closely conformed to the settled principles and policy of this Society. Several Bible-readers and colporteurs, picked men, and among the very best of this class of laborers, are employed at small stipends in very benighted regions. If these efforts, by the Divine blessing, shall prove to be successful, we shall be led to take further steps in the same direction, relying upon the special aid of the numerous and eminently respectable Irish Protestants and their children in this country. This may yet prove for them a favorite missionary scheme.

SWEDEN.

In Sweden we afford some support to two most excellent men, who are

laboring with eminent success for the salvation of souls. We do this in support of the principle of religious liberty, which is one of the objects recognized in our constitution; which instrument also authorizes us to work in countries where Christianity has been corrupted by other causes than the Romish apostacy. In Sweden it has been corrupted by the fatal leaven of Rationalism.

Mr. Rosenius, in connection with his arduous labors as an evangelist, still issues his valuable periodical, "The Pietist," which circulates eight thousand copies, with most happy effect. Mr. Ahnfelt, his fellow-laborer, is a university graduate and a professor of musical science. He enters a Scandinavian village, and soon draws a crowd around him by the dulcet summons of his harp. They are charmed and attracted still closer by his exquisite singing of hymns and sacred ballads. Their ears thus opened and their hearts softened, he then preaches to them Christ and the resurrection. There follows a sort of protracted meeting, usually attended with the tokens and fruits of a pure revival of religion. The Gospel, as we learn by recent most interesting intelligence, triumphs in the prison and in the palace; on the scaffold and near the throne.

In Norway, which has a separate constitution favoring religious liberty, but is appended to the Swedish crown, the Roman Propaganda has recently established a mission. But Italian Popery is an exotic too delicate for the Norwegian clime. In many parts of Norway, too, true religion is reviving under the efforts of evangelical men, both of the clergy and laity.

BELGIUM.

In this remarkable country, where, not many years ago, Protestantism was

almost unknown, there are now not far from *fifteen thousand converts* organized in churches, besides a much larger number who hear the truth, and are intellectually convinced of the errors of Popery. Recent events show that there is a rapid waking-up of the public mind upon this subject. The excitement has been much increased by the vehement efforts of the priests to put it down. Our evangelical brethren have stood nobly to their posts during all these agitations, and have never before seen such signal signs of the Divine blessing upon their endeavors. We have this year somewhat increased the amount of assistance it is our privilege to dispense to them. More than *two hundred converts* were added to the fellowship of the churches last year, and there is an immediate prospect of large accessions.

FRANCE.

This country is, perhaps, the largest and most inviting field of missionary labor which now stands open anywhere in the world. If the Apostle Paul were to resume his life and works on earth, it may be well doubted if there is any place to which he would hasten so eagerly for the resumption of his ministry as to Paris. Wonderful city! Rich as Antioch and Corinth—cultured and full of art as Athens—mighty and politic as imperial Rome—and as worldly, sensual, demoralized, and godless as all those ancient capitals, where the Apostle to the Gentiles spent his strength in preaching Christ crucified! Yes, to Paris would he go, and there put forth the whole energy of his preaching and his prayers.

To meet the wants of the numerous Americans who sojourn, many of them quite permanently, at Paris, the Society has sent the Rev. Dr. KIRK, of Boston,

to provide for them a suitable place of worship. Released temporarily for this purpose by his attached people, he reached Paris early in February, and has been occupied ever since with abundant industry in executing his commission. On his arrival he found that two noble-minded Americans had made themselves responsible for the purchase of the Anglican Church in the Rue d'Aguesseau, and were impatiently awaiting his arrival to confirm the purchase in behalf of this Society. It appeared, however, that this transfer of the property would cause great pain and discontent to our English brethren. On this ground mainly, though there were other good and sufficient reasons, Dr. Kirk relinquished the bargain. The relinquishment was made with the cordial approval of the public-spirited gentlemen who had pledged themselves for the purchase of that edifice, and who actively took part with Dr. Kirk in the steps that were immediately taken to build another house of prayer. Land has been purchased, eligibly situated in the Neuve Rue de Berri, near the Champs d'Elysees, the plans and specifications are drawn, the building contracts signed, and the work actually commenced, to be completed, if the Lord will, in October next. This edifice will be far superior to that in the Rue d'Aguesseau in every respect, without costing us any more. We have already made large payments on this undertaking, and shall be obliged to call loudly and earnestly on our liberal countrymen to enable us to meet the obligations it was necessary to assume. We fondly expect that this Church of Americans in Paris will give new vigor and fresh impulse to our work of evangelization in France; and that, besides its benefits to our fellow-citizens there, it will yet prove to be

the most important mission stationary which the churches of America have ever planted in any foreign land.

Meanwhile, Dr. Kirk preaches in the Taitbout Chapel, the use of which has been most fraternally conceded to us till the new place shall be done. The title to the latter rests in the AMERICAN AND FOREIGN CHRISTIAN UNION, which also has the appointment of the minister. This latter duty will always be performed with thoughtful regard to the reasonable wants and wishes of the worshippers.

We have continued this year our wonted aid to our brethren of the Evangelical and Central Societies organized at Paris. The Evangelical Society is sustained by those churches in France which choose to act independently of State patronage and supervision; or, as it is termed, work "on the voluntary principle." This body of Christians is small and poor, but full of spirit and zeal.

The Central Society is supported by the evangelical portion of the National Protestant Churches of France, which are not Lutheran. The *Reformed* churches, as they are called, are the *religues* of the noble Huguenots, who make such a figure in the history of France. The missionary operations of these brethren, though sometimes impeded by the local authorities, have not been interfered with so harshly as those of the Free Church brethren. They have succeeded, during the year, in establishing several new centres of worship.

The Board, this year, has given a new extension to its efforts in France, by an appropriation of *one thousand dollars* to the Committee of Evangelization at Lyons. In this great and important city is one of the most active and prosperous churches anywhere to be found. This church sustains *seventeen ministers*,

evangelists, and teachers, besides much gratuitous labor by zealous officers and members. Much of this labor is bestowed on neighboring towns.

GENEVA.

This place of renown in the "wars of the Lord" still continues its missionary activity, through the judicious and energetic measures of its Evangelical Society. They employ *thirty five laborers* at twenty-five stations—all but two, we believe, in France, and these two in the French territory of Algeria. Quite a number of these good men are supported by remittances from our treasury; and we long to see the day when we can largely augment the means which are so well expended.

THE WALDENSES.

This interesting body of disciples is still actively spreading the leaven of the Gospel. A printing-press has been established at La Tour. They have completed large and commodious churches in Nice and Pinerolo, and made considerable progress upon their edifice at Genoa. The most exact calculations that can be made, show that at least *twelve hundred* persons have forsaken Romanism, and attached themselves to the evangelical worship; and among these are *two hundred and sixty* who have become communicants. We are happy to learn that the money we have sent them has been a most timely and acceptable aid.

SARDINIA.

The region inhabited by the Waldenses is a part of the Sardinian territory; nevertheless, it is convenient to speak of them separately in this view we are now taking. In addition to what the Waldenses are doing to propagate the true faith, there are some very

devoted disciples, who call themselves "Italian converts," and are zealously engaged in the same good work. The Italian Committee at Geneva printed last year ten thousand Italian New Testaments; nor did they do this without knowing by what means they were to be circulated.

It is not political revolution which can save that people, but only the Bible, faithfully followed as the rule of life and manners. The action of the Government in secularizing the conventual estates, a measure which had become necessary in order to preserve the Government itself, has provoked a bitter opposition from the higher clergy, and also from the Pope. This has tended to widen the growing breach between that people and the Papal See.

TUSCANY.

The people of Tuscany are prosperous, and are under quite a paternal government, which does not oppress or overburden its subjects, except in the matter of the rights of conscience and religious liberty. Since 1849, *thirty-three persons* have been imprisoned or exiled, and *above a hundred others* have been harrassed by the police, for little else than reading the Bible. And yet the truth gains ground. In Florence there is a church of more than a hundred and twenty members, and the Government, in a published admonition to the priests, declares that it is positively assured of the existence of *ten thousand Protestants* in Tuscany.

THE ROMAN STATES.

In Rome itself the Lord has a small and timid remnant, trembling between the perils of the Confessional on one side, and of the "Sacred Office of the Holy Roman Inquisition" on the other. They are obliged to resort to extreme

secrecy and various expedients to evade the keen vigilance of the priestly police. We have heard of a few cases of conversion there this winter. One was a French monk. Other converts, *under very peculiar circumstances*, which may not be publicly mentioned, have caught more than a glimpse of the truth, and are rejoicing in its light.

The Board has continued to foster its chapel at Rome for the use of American residents and visitors there, and it has been attended during the past winter with unusual interest and zeal. The chaplain, the Rev. E. EDWIN HALL, has discharged his duties to the highest satisfaction of the Board, as well as to the warmest approbation of our fellow-countrymen and others at Rome. It is expected that he will continue in this important service, for which he is eminently qualified, for several years to come.

It is a novel and interesting feature in our operations this winter, that the use of our chapel for one of the Sabbath services was given to our brethren of the Church of England. This measure has tended to produce a happy and fraternal state of feeling among Christians of different nations and denominations in religion. It has also been observed with surprise and high commendation by many distinguished personages of the Roman community, and has tended to abate their exaggerated notions as to the alienations of the Protestants among themselves.

NAPLES.

The further you go toward the southern extremity of the Italian peninsula, the more does the character and condition of the people appear to deteriorate, till you come to the "Kingdom of the Two Sicilies." The people are, however, not altogether insensible to their

miserable plight. They would gladly, if they could, break off the iron yoke of the military despotism which crushes them.

SPAIN.

At the beginning of the year the Board had considerable expectation of doing something for the spiritual good of this unhappy country. The country had apparently made great advances in good government, in the suppression of undue wealth and domination on the part of the priesthood, and in asserting the claims of civil and religious liberty. But, all of a sudden, this progress was arrested by a reactionary course on the part of the Government, whereby the liberal party were driven from power, and thrown into the utmost peril. The priestly faction has its own way once more, and Spain still "bides her time."

AUSTRIA.

In this empire, the young Emperor gave up all the ecclesiastical rights which his imperial fathers had with difficulty wrested from the imperious grasp of Rome, and in the celebrated *Concordat* cast himself and his unwilling vassals at the feet of the Pope. The clergy, however, have not gained as much as they expected by this disgraceful treaty, the officers of the empire having succeeded in putting some practical checks upon its workings. It is also constantly rumored, that at Vienna and elsewhere great numbers of persons of some consideration, and many priests, are going over into the Reformed and Lutheran churches, impelled to this step by their disgust at the *Concordat* and its concomitants. We are credibly informed, also, that Protestantism is receiving constant accessions in the provinces of Hungary and Bohemia. In the former, there has always been a strong Protestant interest,

and in the latter the spirit of Huss and Jerome has never been wholly burnt out.

BAVARIA.

From this monarchy we have nothing cheering to report, except an occasional conversion to the truth. On the other hand, many of the Lutheran pastors there, in a fever of zeal for what they call "churchliness," which is very near of kin to Popery, have undertaken to establish the confessional and its attendant abominations in their churches. The Protestant people strongly resist these measures, and present the strange spectacle of Protestants petitioning their so-called "Roman Catholic" rulers to protect them from the ghostly impositions and Popish tendencies of their own spiritual guides. Such is the depraved proclivity of human nature, that reformation itself needs often to be reformed over again.

CONCLUSION.

On a review of the year's operations of the AMERICAN AND FOREIGN CHRISTIAN UNION abroad; the following facts present themselves :

The Board have maintained their operations in Sweden, Piedmont, and in Switzerland, during the year, as heretofore, and a portion of the time in Brazil and Chili, in South America.

In Ireland, Belgium, France, and Hayti, they have *increased* the appropriations formerly made. In those countries there has been a proportionate increase of the number of laborers employed, and of those upon whom the salutary influences of Gospel truth have been brought to bear.

Churches have been organized, chapels have been built, new missions commenced, many thousands of children gathered into schools, and *many individuals hopefully converted to Christ,*

many of whom, doubtless, will act as missionaries, and do much to extend evangelical influences among the Papal populations around them.

In addition to the increased operations in France, through "the Committee of Evangelization in Lyons," an American chapel, with encouraging prospects of its speedy completion, has been commenced in Paris.

The prospects in the Foreign Department are brighter and more encouraging than ever before; and the results of the year's efforts within it are *in advance* of any preceding year.

The pastors, teachers, evangelists, Bible-readers, and other laborers sustained in the Foreign Field, are in number SEVENTY—an advance of EIGHTEEN upon the number reported at the last anniversary.

The whole number employed during the whole or parts of the year by the Society, both at home and abroad, is ONE HUNDRED AND FORTY-ONE—TWENTY-TWO more than was reported the previous year.

Thus, as the husbandman, when he

has finished the labors of the year and gathered in the fruits of his toil, sits down to estimate the profit and loss of his husbandry, taking notice in what respect his crops may have failed, and learning wisdom for the future, and as he rejoices over all his successes, and holds his harvest-feast with his family and friends, and gives thanks to the bounteous Giver of all—so we have set down to our reckoning of the year's results, and have invited our brethren of the household of faith to join us in mourning over the wide and unreclaimed desolations of the Papal field, and to rejoice with us in the rich blessings wherewith God has been pleased to crown our labors, and those of our friends at home and abroad. Let us resume our efforts with greater depth and tenderness of holy feeling for lost souls, assured that though we plow in tribulation and sow in tears, we shall reap in joy, and the harvest shall be wide as the world. Let us acknowledge that it is God who giveth all the increase, and to him be all the praise.

AMERICAN CHAPEL IN PARIS.

On a preceding page may be found a brief account of the operations of the Board in France. With the progress of time, the conviction of the importance of evangelical labors there continually gathers strength, and we cannot resist the impression that our readers with us will feel the liveliest interest in what is projected in that country, as well as in what has been fully accomplished.

The establishment of "the American Chapel" in Paris, on the principles and for the purposes designated, must commend itself, we think, to every American; and as it will be, when fin-

ished, for the benefit of all our citizens who may visit that metropolis, on business or for any other purpose, all of every evangelical denomination, and of every class of society, who feel an interest in our national name or reputation, we suppose, would be glad, on sober second thought, to have some share in building the house.

The committee to whose care the collection of funds for this object was submitted, have rendered excellent service. They however *yet lack a few thousand dollars* of the amount needed—a mere trifle for the multitudes of our citizens whose commercial, social, and

other interests are closely connected with Paris, and which probably would be forwarded to them soon, if it were known that there was yet a portion of the needed amount to be supplied.

That such as may feel inclined to aid in this desirable work may have a better understanding of the case, know who compose the Committee, and where to send their funds designed for this object, and also that they may see the views of the Rev. Dr. Kirk in regard to its usefulness, we subjoin the following brief "Circular" which the Committee have recently prepared for their use, viz :

"Our friends in Paris have purchased a most desirable site in the Rue Neuve de Berri, near the Avenue of the Champs Elysées, and have commenced the erection of a handsome and commodious edifice. The walls are now well advanced, and the building is to be entirely finished on or before the 1st of October next.

"In the meantime, the use of the church in the Rue Taitbout has been kindly granted to the Americans for one service on the Sabbath, and the Rev. EDWARD N. KIRK, D. D., is laboring there with much encouragement.

"The whole cost of the land and building will be not far from \$45,000, of which \$25,000 is confidently looked for from this country. We would earnestly request the aid of those having children or friends resident in, or who themselves frequently visit Paris, and also of every American Christian and patriot.

"Subscriptions or donations will be

gratefully received and acknowledged at the OFFICE OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, 156 Chamber-street, or by either of the undersigned, viz :—

Wm. W. Stone, 41 Broadway.

Rev. D. Dunbar, 46 McDougal-street.

C. B. Hatch, 99 Chambers-street.

C. C. North, 96 Chambers-street.

Mortimer De Motte, Esq., 237 Broadway.

E. J. Brown, 145 Broadway.

S. B. Holmes, 112 Broadway.

E. S. West, cor. Duane and Church-sts.

Anson G. Phelps, 19 and 21 Cliff-st."

To a member of the Committee, under date of April 23d, 1857, the Rev. Dr. KIRK wrote as follows upon the subject of the Chapel and the services rendered there :

"Our Chapel cause is evidently gaining in public estimation. It will be a grand national monument here, but I hope much more—it will be a bulwark against Satan. It will a thousand fold repay our country all it costs, in the influence it may exert to prevent the injurious effects on our citizens of their visits to this splendid scene of vicious indulgence. The opportunities of spiritually benefiting our countrymen are presenting themselves constantly ; and one advantage of this position is, that so many denominational and other barriers are here thrown down, and a clergyman can extend his labors to those who at home receive no truly evangelical and earnest religious counsel. For two Sundays I have been encouraged by intimations of the presence of the Holy Spirit in our services, as I have not felt them before."

For the American and Christian Union.

DISCIPLINE OF THE CATHOLIC CHURCH IN ROME.

The city of Rome is divided into parishes, and the residents in each of these districts are personally known to the parish priests. Some time before the festival called "Easter," (a word, I believe, of Druidical origin,) the priest visits all the dwellings in the limits of his parish, and takes the name of

every person, foreigners excepted. These persons thus enrolled are all expected to go to confession, and afterwards to communion. On receiving the sacrament, each one is provided with a ticket by the officiating priest, which is kept until called for by the parish priest who, on receiving it, checks

the name; and by this evidence of fidelity in the two great duties of confession and communion, the good estate of the Catholic church is determined.

But as "he is not necessarily a Jew who is one outwardly," so all who have tickets for the priest, are not necessarily good Catholics. Notwithstanding all the pains taken by the priesthood to continue the debasing influence of the confessional, multitudes go to the communion without confessing; and many more neither confess nor receive the sacrament, who nevertheless procure the necessary tickets to satisfy the demands of the parish priest. Anything can be bought in Rome,—even honor, conscience, and all moral and immoral qualities,—a peculiarity of the Catholic religion openly avowed in the sale of indulgences. There are many persons to be found who will take the sacrament at several places, receiving a ticket at each place. These extra tickets can be purchased for half a dollar each, by those who are convinced of the emptiness of the Roman religion, and have lost all confidence in the priests of all grades, and yet do not wish to excite their opposition by the apparent neglect of an act by which they would be exposed to continual persecution. For if persons allow "Easter" and "Pentecost" to pass without receiving the communion, their names are published on the church doors, and they are imprisoned for one week. If any persist in a course of non-conformity to the regulations of the church, they are visited with all sorts of annoyances, and all business and social relations are invaded, and they are subjected to a kind of purgatorial torment

before their time. It is to avoid this inconvenience and persecution that the trick is resorted to, of buying the proof of having been to confession and communion. It is not strange that a system of religion which, in its pretended miracles and holy relics, sanctions so much deception and imposition among the clergy, should have fruit also in the holy tricks of the laity.

People who respect themselves have a great dislike of the confessional; and there is no lack of evidence that there are many people in Rome who would never more confess to a priest, if they could by any means escape the vexatious consequences of the omission. Not long ago there was a priest—a father confessor—who was very popular with the people of the parish. When he saw a crowd around the confessional, he would present himself among them and say: "Ah! my children, you were here last year: I suppose your sins are the same as before; you may go and repeat the same prayers." The secret of his popularity was, the facility with which he carried them through the duty of confession.

The above statements justify the two following inferences:—If we may judge from the manner in which Romanists speak of confessing to a priest, there is no evidence that such confession is ever attended with a feeling of penitence or aversion for sin.

If there were any real religious liberty in Rome, thousands would at once separate themselves from a church, to the forms of which they are now but unwilling slaves. They go to confession and communion, not from any conviction of duty, but from fear of the prison.

INFLUENCE OF THE FRENCH IN ROME.

It is asserted on good authority that the French soldiers are very deficient in reverence. That is, they do not take off their hats, whenever they pass a miserable picture of the Madonna on the corner of a house, or by the road-side; neither do they drop on their knees at the appearance of a

priest with a crucifix, and a few forlorn looking monks with candles. Indeed, they rarely salute these processions by the way. They laugh at the wood images of the virgin which are carried on men's shoulders through the streets, accompanied by a mob of priests and monks of all orders. They

dispute the right of way even with the procession accompanying the "host," on occasions of visiting the sick and dying. One day this week a few French soldiers, carrying baskets of wood, intercepted a procession with the "host" at a street-crossing, when the priest ordered them to stand till the procession passed. One of the soldiers replied, "No; we have the largest burden to carry, and you must wait for us;" at the same time passing in front of the host-bearer, causing the whole procession to halt. They speak freely and tauntingly of the puerilities of the Roman ceremonies, and the priests see with mingled sorrow and an-

ger the growing irreverence of the people.

We may hope a kind Providence will overrule the advent of the French to Rome for the good of its deluded and debased population. They will hasten the construction of rail-roads in all directions from the city, by which the influx of foreigners will be greatly increased. Possibly the Papal government will not be able altogether to resist the civilizing influence of gas, the magnetic telegraph, and good rail-roads. If by these civilizing agencies the chains of religious intolerance can be loosed, the people cannot long escape the better influences of true christianity,

BARBARA FORMAN.

The following beautiful and stirring lines from the pen of a lady correspondent have been crowded from our pages some time. They were prompted by reading the sad account of Barbara's death, as published in the *Cleveland Leader*, which says that Bauer was indicted for manslaughter in the alleged killing of Barbara. The jury returned a verdict of guilty of assault and battery. Bauer was a school-teacher of the Roman Catholic persuasion, and Barbara was one of his pupils. Bauer laid Barbara on her chest on a chair, and beat her with a piece of a small hickory cane. The reason assigned for beating her, was because she had attended the Protestant Ragged Sabbath-school. It was claimed that the death of Barbara, who died two or three weeks afterwards, resulted from the beating.

"A martyr's cries have pierced thy skies,
O land of liberty!
Thy holy soil must needs recoil
From this sad mystery.

Our fathers fled, when blood was shed
For God's pure faith and word,
And this new world her fields unfurled
To Freedom's eagle bird.

Yet here has come 'foul Babylon,'
With her unholy rites,—
Her sins, her plagues, blasphemy, rage,
And murders in our sight.

This sad, sad thought, with fear is fraught,—
We see the Smithfield fires,
At one broad track we travel back
And view the martyrs' pyres!

O, land the free! shall these things be?
And shall the 'Man of Sin'
Pour on our path the cup of wrath—
The work of hell begin?

Nay! we will cry to God on high,
'Spare, spare this pleasant vine,
Which thine own hand, in this our land,
Hath made with graces shine.

Let us not sup that dreadful cup—
That cup of wrath and blood;
One martyr's cries have reached the skies,
Wilt thou not stay the flood?"

ROME IMPLACABLE.

In our March number of this volume we inserted a brief article, under the head of "Last Protestant of Madeira." The person alluded to in the article was Signor de Reis, a man of considerable property. He had recently died, and because he was a Protestant, his body, through Papal tyranny, lay *three days unburied*, and at last it was buried by the side of the public road by a dozen Romish policemen, who were sent not more to bury the body, than to prevent the relatives and friends from attending the burial.

On reading it, the following contribution to our columns was sent us :

"Last Protestant of Madeira."

"God raised a beauteous ocean gem,
A summer island fair,
And planted vines and fragrant fruits,
And roses rich and rare.

He placed it where the summer breeze,
From every ocean side,
Should gently stir the laden trees,
As heaved the swelling tide.

Nor snow, nor hail, nor northern wind,
Were bidden here to come ;
O, happy band ! who, thither led,
First found this Eden home.

And here God's people knelt and prayed,
And here they searched his word,
Here happy walked in virtue's paths,
And loved and served the Lord.

He blessed their basket and their store,
Their vintage did not fail,
And war and tumult had not reached
This happy island vale.

But Satan saw with envious eyes,
And sent his servants on,—

The Romish priests,—with wicked rites
To stain this chosen one.

With Popish power and Popish gold
They well achieved their plan,
Until, of all God's people, there
Remained but this one man.

Hunted, exiled, oppressed by foes,
Some wavered and some died,
And some (praise God !) a refuge found
Below our "Bird of Pride."

One only holy man of God,
O, island fair ! was left
To call down blessings on your fields,
And now ye *are bereft*.

No Abraham *now* to intercede
T' avert your righteous doom,
His soul has gone to lovelier lands,
And ye have but his tomb.

His tomb, despised, degraded, scorned,
No friend might follow near,
Or drop upon his lowly grave
The tribute of a tear.

A curse is on your summer fruits,*
And on your vintage blight—
For here God's people were plucked up,
And scattered from thy sight.

How soon ye' ll sink, as ye did rise †
From the wide ocean deep,
We cannot tell ; and only know,
God will his promise keep,

And "mercy unto thousands show,"
Of those that fear his name ;

And vengeance is the doom of those
Who put his friends to shame.—M. A. L.

*For a year past, the people in Madeira have suffered greatly from famine—their vineyards almost entirely failing by the blight, and their summer fruits from drought. Many must have perished from starvation, had not assistance been sent them from this and other lands.

† Madeira is supposed to be of volcanic origin.

REV. WILLIAM CARTER.

We are happy to announce to our readers, and especially to those of them who reside in the West, that the Board have secured the services of the Rev. WILLIAM CARTER as District Secretary

in that region. Mr. Carter will have charge of the field comprising the State of Illinois, (except the extreme southern part lying on and near the Ohio river,) the northern part of Missouri,

the eastern part of Iowa, and the southern and eastern part of Wisconsin. He has already entered upon his work with flattering prospects.

Mr. Carter is extensively and favorably known in the field in which he has taken charge of the interests of the Society, having for many years been the pastor of an interesting and important church within its bounds. To all who may not have had the pleasure of

his acquaintance, we are happy to introduce him, assured that they will find in him an agreeable companion, a wise counselor, and an efficient co-worker; and we respectfully commend him to the confidence of all to whom he may come, and request for him that countenance and support that may enable him to accomplish the object of his mission.

ARCHBISHOP HUGHES' LIFE MEMBERSHIP.

The following letter, addressed to Mr. E. VERNON, of this office, and with which *ten dollars* for the treasury were received, came to hand by due course of mail, and we take this method to assure the writer that it will afford us great pleasure to send our publications to the Archbishop when he shall have completed the payment of the requisite sum.

We, of course, desire the welfare of the Romish hierarchy, and feel assured that reading would promote it.

"DEAR SIR:—Enclosed I send ten dollars, to pay for the present volume of the AMERICAN AND FOREIGN CHRISTIAN UNION. The remainder is for the benefit of the Society. If you continue to send it to Life Members you may stop sending it to me, as my wife is a Life Member, and the money may go in part to constitute the Archbishop, Rev. John Hughes, D. D., a Life Member of the Society. Respectfully yours,

"C— S—.

"W—, Maine, March 3, 1857."

ROME'S CRUELTY ONCE MORE.

The following communication, signed "Veritas Vincit," appeared in the New-York Observer of the 16th of April last. Subsequently, in the New-York Evangelist, Archbishop Hughes denied the truth of its statements, and affirmed that "the accusation is as false as falsehood can be."

Unfortunately for the Archbishop, as well as for the reputation of other Romanists involved, reliable witnesses have come forward and confirmed the statements. The names of the wit-

nesses, we are informed by the "Observer" of May 14, are at hand, and that "if there is any lying in this statement, it is Roman Catholic lying." The editors say they are ready to make good their statements in a court of justice. We call attention to this matter from a deep sense of obligation to the cause of humanity, as well as evangelical religion. And if such things are done among us, and sought to be concealed by unqualified denials on the part of the Archbishop, or others of

the hierarchy, is it not time that the system and its abettors were unmasked? But to the communication:

"From 1852 to 1855, I had in my family a faithful servant, a Roman Catholic, whose sister, a seamstress, was in declining health, and who was ultimately compelled to relinquish labor and go to board. Being both orphans from Ireland, without home, or means of subsistence except as procured by their own industry, I requested Margaret, my servant, to invite her sick sister to my house, where she could remain without charge, be nursed by herself, and receive such attentions as the case required. She accordingly came, and was placed in a spare room, with everything comfortable around her. Finding that she was suffering under a severe bronchial affection and diseased liver, she was immediately put under medical and dietetic treatment, with such happy effects, that after a while her early recovery to health appeared certain.

"While we were congratulating ourselves on the favorable issue of our attentions to the sick girl, one Monday morning a coach drove to the door, and she was hustled off in a hurry to the 'Sisters of Charity,' where she remained exactly four weeks. The poor girl had saved twelve dollars, and the very day the four weeks expired, the charitable 'Sisters' exacted her money, and ascertaining that she had no more, turned her sick and penniless out of doors. She then became the charge of her sister Margaret, who provided her board in a private house at twelve shillings a week. After a while she got her into Bellevue Hospital, where

she died, and was buried in the Bishop's burial-place at the expense of her sister, who still lived with me, by paying *ten dollars* for the ground. Margaret, another female servant, not a Romanist, and a boy living at my house, with others, attended the funeral in two coaches. At the burying-ground, they were detained in the hot sun until they could send to town for a certificate of payment—having neglected to bring it with them; and the corpse was not allowed its resting-place until the certificate was in the priest's hands at the graveyard. So much for Romish charity! VERITAS VINCIT,"

The following, added by the *New-York Observer*, shows the nature of the testimony touching Rome's charity and care of her poor, which the case above noticed has brought out. Will not Protestants understand Rome at last?

"NEW-YORK, May 11, 1857.

"I hereby certify that the woman referred to in the *Observer* of April 16, 1857, who had applied to a priest for a character, stated to me that she had made such application to enable her to get coal from the Corporation, and more assistance from me, and that the priest refused to give her a certificate of character unless she paid 25 cents for it; and that she replied to the priest that if she had 25 cents she would buy bread with it. She stated also that she had several times applied for aid from the priest, and it was always refused. She told me that if it had not been for Protestants, she and her family would have been dead or would have had to go to the poor-house."

THE MAGAZINE APPROVED.

From the far West a subscriber writes, that he likes our Magazine, though he is not a "Know-Nothing."—We wish to inform him that we have no connection with political parties. He says:

"DEAR SIR:—Enclosed I send you the sum of \$2 00 for the 'American and Foreign Christian Union,' to the 1st of Janua-

ry, 1858, You will please send me the numbers for January and February, 1857, as I have not yet received them.

I like the spirit of your Magazine, and wish it great success. This I speak as the friend of religion, and a Protestant; but as a politician, I am not a 'Know-Nothing' by any means." Very respectfully,

OUR PHILADELPHIA PATRONS

Are respectfully informed that the delay of their numbers of the Magazine the last month was occasioned by the change in the agency in that city and vicinity. Arrangements are under consideration, and it is hoped will soon be completed, by which the vacancy now existing there will be filled, and delay in future will be avoided. We must therefore rely on their indulgence for the past.

For the present, and till further notice, the packages for Philadelphia will be deposited in the Bible House, on Chestnut-street, with Mr. Hall, the well-known and obliging agent of the Bible Society, from which place subscribers will be furnished with their numbers by carriers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1857.

| MAINE. | | Lawrence. Cent. Church, Mrs. S. B. Chapin, \$15 00 |
|-------------------|--|---|
| Portland. | High-street Circle of Ladies, | \$78 00 |
| " | Erro Mancensis, | 10 00 |
| NEW-HAMPSHIRE. | | RHODE ISLAND. |
| Heniker. | Cong. Church, add. for S. Newton's L. M. | Nayatt. Mrs. M. Bosworth's bequest, .. 10 00 |
| Francestown. | Miss Lucy Everett | Slatersville. Cong. Church, in full to make Hiram Gove a L. M. 23 00 |
| | 3 00 | Providence. A. C. Barstow, \$50; Jno. Coster Brown, \$50, for the Paris Chapel, 100 00 |
| VERMONT. | | CONNECTICUT. |
| Sheldon. | A friend, | 1 00 |
| West Rutland. | Cong. Church and Society, per Aldace Walker, | Lyme. Wm. Coult, 10 00 |
| Westford. | Cong. Church, | East Haven. In full of Rev. S. Dodd's bequest, per Ira Dodd, Esq., Executor, 500 00 |
| | 23 11 | Winchester Centre. F. M. 2 00 |
| MASSACHUSETTS. | | Old Saybrook. Mrs. Mary Bowle's bequest, per Messrs. Ingraham and Dickinson, Executors, 100 00 |
| Boston. | Dividend Perry Trust Fund, | Bridgeport. Mrs. Diantha Bunnell, 5 00 |
| " | Old South Church, bal. | " Anti-Popery, 6 00 |
| " | Pine-street Church, | A friend, 1 00 |
| " | Shaumut Church, | A friend in Connecticut, 38 00 |
| " | Park-street Church, | Farmington. Cong. Church, to make Dea. Wm. Gay and Dea. John R. Cowes L. M.'s, 61 14 |
| " | Bowdoin-st. Ch. Miss L. Thompson, | Middletown. North Church, add. 50 00 |
| " | Mt. Vernon Church. Rev. Dr. Kirk, \$100; Julius A. Palmer, to make Miss J. A. Palmer a L. M. \$30, | NEW-YORK. |
| Bradford. | Belinda E. Lovejoy, in full of L. M. and for Paris Chapel, | Sheridan. Lydia Spencer, 1 00 |
| | 10 00 | Carlisle. James Boughton, 5 00 |
| South Field. | Otis Lombard, | Brooklyn. Church of the Pilgrims, 26 37 |
| Ashland. | Dexter Rockwood, for L. M. | " One who pities Papists, 10 00 |
| Springfield. | Cong. Church and Society, for the Paris Chapel, | N. Y. City. A Subscriber to the N. Y. Observer, 5 00 |
| | 27 00 | " Mrs. Havermyer, 5 00 |
| South Amherst. | Mrs. Olive W. Nash, to make Wm. P. Cortbell a L. M. | " German Mission coll. 1 53 |
| Lowell. | Mrs. D. G. Burnap, add. for her son's L. M. | " For the Paris Chapel: |
| " | Mr. and Mrs. Geo. Bulmar, | Anson G. Phelps, \$1,000; Lispenard Steward, \$100; David Hoadley, \$20; J. A. Schieffelin, \$10; G. B. De Forest, \$50; H. Holden, \$25; W. G. Hunt, \$25; R. McCurdy, \$100; B. F. Dawson, \$25; J. K. Myers, \$25; Cash, 10; R. H. Winslow, \$25; Jas. Boorman, \$200; Wm. G. Bull, \$50; E. Wainwright, \$20; Mrs. A. E. Bronson, \$50; F. Schell, \$20; Oliphant Sons, \$50; Benj. L. Swan, \$25; Wm. Hoge, \$50; Geo. Gordon, Jr. \$25; M. O. Roberts, \$25; J. Walter Wood, \$50. 1,980 00 |
| Brimfield. | Cong. Church, | E. Bloomfield. 1st Cong. Ch. Rev. H. Kendall, 41 12 |
| West Townsend. | Mrs. Nancy Adams, | Clinton. G. Benedict, 5 00 |
| Gloucester. | Cong. Church, | Utica. A friend, 50 00 |
| Hopkinton. | Cong. Church, to make Daniel Eames a L. M. | Albany. 4th Presb. Church, 68 75 |
| | 20 00 | Friendship. Individuals, 3 13 |
| Hingham. | Evang. Cong. Church, Ladies' Sewing Circle, for L. M. | Bergen. Cong. Church, 7 59 |
| Taunton. | Trin. Cong. Church, | Ogden. Presb. Church, bal. to make Rev. Wm. A. Fox L. M. 5 32 |
| " | Winslow Cong. Church, | Riga. Cong. Church, 7 45 |
| Boyleston Center. | Cong. Church, in part, | Brookport. Presb. Church, to make Rev. Jos. Kimball and Isaac Frye L. M.'s, 68 07 |
| Dorchester. | 2d Cong. Church, | Churchville. Cong. Church, 6 00 |
| Sippican. | Cong. Society, to complete L. M. for Mrs. Abigail Luce, | Byron Centre and L. Byron. Towards L. M. of Rev. R. N. Dexter, 15 12 |
| | 18 00 | |
| Pittsfield. | Walter Tracy, | |
| Gr. Barrington. | Cong. Church, to make Dea. Francis Whiting a L. M. | |
| " | Grove Hill Seminary, | |
| Ashfield. | 1st Cong. Church, | |
| Haydenville. | Cong. Ch. Rev. E. W. Cook's L. M. in full, | |
| Williamsburg. | Cong. Church, | |
| Norton. | Cong. Church, for L. M.'s, | |
| " | Teachers and Pupils of Wheaton Female Seminary, for L. M.'s, | |
| Reading. | Old South Ch. T. H. Sweetzer's L. M. | |
| " | Bethesda Church, Mark L. Temple's L. M. | |

| | | | |
|---|--------|---|--------|
| North Byron. Baptist Church, . . . | \$1 31 | Hillsborough. Lutheran Church, . . . | \$5 00 |
| Beulah. Asso. Ref. Presb. Church, in part to make Rev. J. Faries a L. M. . . . | 8 75 | Litchfield. Individuals, . . . | 11 75 |
| Le Roy. Stone Church, in part L. M. of Rev. Mr. Hard, . . . | 9 50 | Bond Co. Bethel Church, . . . | 8 05 |
| Lyons. Presb. Ch. Sabbath-school L. M. . . | 32 00 | Greenville. Union meeting in Cong Church, \$12 81; others, \$9 50, . . . | 22 31 |
| Rochester. Brick Church, in part, . . . | 74 50 | Elm Point. Presb. Ch. \$2; Rev. J. M. Bone, \$2, . . . | 4 00 |
| Cuba. Rev. J. Wynkoop, for L. M. . . . | 15 00 | Vandalia. Meth. Epis. Church, . . . | 9 16 |
| Phelps. 1st Presb. Ch. Rev. B. B. Stockton, . . | 13 50 | " Presb. Church, . . . | 4 75 |
| Hoosick Falls. Presb. Ch. in part to make Rev. A. W. Beveridge a L. M. . . . | 23 00 | INDIANA. | |
| Pitcher. Presb. Church, . . . | 7 42 | Mt. Carmel. Andrew Bryant, \$30; Mrs. E. Bryant, \$20; others, \$3, . . . | 53 00 |
| Cherry Valley. Presb. Ch. in part to make Sabbath-school L. M. . . . | 26 60 | Jefferson. Add. . . . | 3 00 |
| Mohawk. Ref. Dutch Church, bal. . . . | 50 | Spencer. Meth. Church, . . . | 1 05 |
| Springfield. In full of L. M. for Sab. school, and to make David Goes L. M. . . . | 35 28 | Camden. Individuals, . . . | 15 85 |
| Westmoreland. Cong. Church, . . . | 7 28 | La Fayette. 2d Presb. Church, bal. . . . | 4 00 |
| Tarry Town. Aaron Arnold, . . . | 3 00 | OHIO. | |
| Elizabethtown. Methodist Church, . . . | 14 12 | Riley. O. S. Presb. Church, to make Samuel Grey a L. M. . . . | 32 60 |
| NEW-JERSEY. | | Venice. O. S. Presb. Church, . . . | 24 20 |
| Newark. 2d Ref. D. Ch. Rev. Gustavus Abeel, . | 21 34 | " D. C. Dick, in full of his wife's L. M. . . | 10 00 |
| " 6th Presb. Church, . . . | 31 08 | Walnut Hills. Lane Seminary Presb. Ch. add. . | 6 00 |
| Perth Amboy. S. E. Woodbridge, Esq. to make Mrs. Lydia H. Sigourney and Mrs. Wm. E. Woodbridge L. M.'s, . . . | 100 00 | Granville. G. B. Johnson, Esq. in full to make Mrs. Caroline T. A. Johnson a L. M. . . . | 20 00 |
| Bloomfield. Jas C. Baldwin, in full of L. M. . | 20 00 | Cincinnati. 1st Welsh Cong. Ch. in part, . . | 20 00 |
| PENNSYLVANIA. | | Elyria. Individuals, . . . | 41 75 |
| Vincent. Rev. Wm. Sorber's Cong. . . . | 6 00 | Wellington. 1st Cong. Church, . . . | 6 50 |
| MARYLAND. | | Huntington. Cong. Church, in part to make Rev. Thos. Potter L. M. . . . | 5 57 |
| Baltimore. R. M. . . . | 5 00 | Talmadge. Dr. Daniel Upson, in full to make himself a L. M. . . . | 25 00 |
| DELAWARE. | | " Rev. Wm. Hanford, in part to make Mrs. A. Hanford a L. M. . . . | 5 00 |
| Dover. Eliza Hillyard, . . . | 10 00 | Newburg. Presb. Church, add. . . . | 2 75 |
| VIRGINIA. | | Cuyahoga Falls. Cong. Ch. in part to make Hon. E. N. Sill a L. M. . . . | 11 21 |
| Richmond. Monthly Concert in 3d Presb. Ch. . | 5 00 | Cleveland. 2d Presb. Church, T. P. Handy, Esq. in full of L. M. \$10; Dr. E. F. Gaylord, for L. M. \$5; J. Durant, for L. M. \$5; A. Stone, Jr. for L. M. \$10; others, \$54 67, to make Rev. G. L. Little a L. M. . . . | 84 67 |
| SOUTH CAROLINA. | | Lyme. Cong. Church, in part to make Rev. S. B. Gilbert a L. M. . . . | 6 22 |
| Charleston. Circular Church, . . . | 57 00 | Bellevue. Cong. Church, in full to make Rev. L. S. Griswold a L. M. . . . | 8 50 |
| " Cumberland-st. Meth. Epis. Ch. . . . | 10 80 | MICHIGAN. | |
| " Bethel Meth. Epis. Ch. . . . | 6 41 | Milford. Rebecca Tracy, . . . | 1 00 |
| GEORGIA. | | Lodi. Rev. J. Patchin, . . . | 2 00 |
| Savannah. John Stoddard, Esq. . . . | 20 00 | IOWA. | |
| ALABAMA. | | Davenport. Cong. Church, per H. L. Bullen, Treasurer, . . . | 22 00 |
| Montgomery. Jno. Whiting, Esq. . . . | 8 00 | TEXAS. | |
| " C. Phillips, Esq. . . . | 2 00 | Lavaca. Monthly Concert, in full of L. M. for F. Beaumont, Jr. . . . | 10 00 |
| KENTUCKY. | | ITALY. | |
| Louisville. 1st Cumb. Presb. Church, . . . | 12 15 | Rome. Contributions at the Chapel:—Mr. Hudson, \$5; Jno. Bright, \$5; F. Lawrence, \$2 50; Jos. Howland, \$25; Mr. Alewyn, \$5; Dr. T. Wells, \$5; J. N. Hall, \$2 50; Rev. Jno. Cross, \$2; Miss Beldame, \$5; Anonymous, \$17 71; W. H. Aspinwall, \$100; Jno. L. Aspinwall, \$100; A. Vanderpool, \$5; W. C. 50 cts; Dr. Burrage, \$5; M. Scott, \$24; J. J. Townsend, \$10; Madame De La Rive, \$5; J. Mosier, \$20; Jos. Beldame, \$5, . . . | 349 21 |
| " Hancock-st. Christ'n Church, . . . | 4 35 | | |
| " Clay-st. Germ. M. E. Ch. in part, . . . | 17 42 | | |
| " Jefferson-st. Bapt. Ch. in part, . . . | 2 00 | | |
| " Chesnut-st. Presb. Ch. . . . | 110 60 | | |
| " 1st Presb. Church, add. . . . | 26 50 | | |
| " S. Chapel Cong. of Meth. Ch. to make Rev. Geo. Smiley a L. M. . . . | 50 75 | | |
| " 5th-st. Meth. Ep. Ch. So. in part, . . . | 7 55 | | |
| MISSOURI. | | | |
| St. Louis. 1st Cong. Ch. add. R. Clark, Esq. . | 100 00 | | |
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| Carrollton. Individuals, . . . | 19 65 | | |
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| " Presb Church, \$24 85; others, \$14 45, . . . | 39 30 | | |

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